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Number 15



The Mother

Some there be that sow the seed and reap the golden
grain ;
And some there be that buy and sell, and find therein
their gain ;
And some do build with skillful craft ; and some with
curious art
Do paint or carve ; and some do sing :—So each doth
do his part.

And some there be—most blessed these—to deeds of
mercy given ;
And some do heal the sick, and some do lead the
way to Heaven ;
But holiest task of all is thine, oh Mother with thy
child !
For thee and him all workers toil, all craftsmen carve
and build.

Make pure thy heart, oh Mother-saint, that pure thy
son's may be ;
Make strong thy soul, with courage strong, that he
may learn of thee ;
Make true thy word, thine act, thy thought, that truth
may make him free ;
And pour thy noble life for his ! So safe our land
shall be.

SARAH LOUISE ARNOLD.

New York

The Pilgrim Press
BOSTON

Chicago

Liberal Churches Participate

Taunton is rejoicing in its share of the prevalent religious interest. Beginning in the large Baptist church a series of special services awakened so strong spiritual yearnings that the pastor, Rev. O. J. White, called together his brother ministers to consider the signs of the times. Congregational and Methodist clergymen wished to participate in and continue the meetings; seven churches concurred and a seven weeks' campaign with nightly services, a week in each church, were at once begun. The Sunday evening services were united in three churches and Rev. Paul Rader of East Boston was secured as evangelist. From the beginning the meetings have been crowded until the problem of housing the multitude has become embarrassing both to churches and the street railway company.

To the surprise of such as had not become acquainted with the earnest spiritual sympathies of the new Unitarian and Universalist pastors both these churches expressed a desire to participate in the meetings and were cordially welcomed by their Congregational brethren. The Unitarian pastor, Rev. Joel Metcalf, preached in the Winslow Church at one of these union services to the entire acceptance of the large audience. A good number have already responded to the appeals of the evangelist and interest is evidently increasing.

G. H. J.

An Awakening in Sharon, Mass.

The power of the Spirit is being felt in Sharon. At the Congregational church special evangelistic services are receiving the hearty support of the townspeople. Free conveyance to and from the meetings brings in many from outlying districts who otherwise could not attend. After four consecutive week-night services under the leadership of Dr. W. T. McElveen of Boston, Rev. W. A. Knight sounded the "forward" note to a large and earnest audience last Sunday evening. At the after meetings more than a score have declared their purpose to follow the Master. The spirit of prayer is present, the town is deeply stirred, interest is increasing.

S. A. W.

Christian News from Everywhere

The death of Bishop Favier in Peking removes a notable figure in Roman Catholic missionary circles. For forty years he had labored in China. During the Boxer outbreaks his defense of his mission property in Peking was one of the most dramatic and memorable incidents of that tragedy.

Among the comparatively few Americans thus far who have visited Wales to study the great awakening, are Rev. Richard Hartley of New York and Rev. F. M. Holt of Lynn, Baptist pastors. They are both being sought by the churches and their graphic pictures of facts and personal impressions are being widely appreciated. Mr. Holt spoke last Sunday evening at Central Church, Lynn.

The National Armenian and India Relief Association, which cares for the orphans of Turkey and India, is constantly doing successful work in these countries. There is a steady inflow of small gifts, owing to interest aroused by the receipt of acknowledgment of each gift by the donor. The progress in the industrial arts which these children make is remarkable, and the missionaries feel that one of the great problems of the mission fields is being solved by thus giving even a few of the youth the means to support themselves and enlarge their interests by artistic and industrial work. People seem more ready to give for Turkey than for India, and there is a little embarrassment in the latter field for funds to carry on a most interesting and fruitful service for the little widows, orphans and blind children.

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Saturday
15 April 1905

and Christian World

Volume XC
Number 15

Event and Comment

Our Easter Number

(Next Week)

The Nature of the Future Life, opinions by Prof. George P. Fisher, Prof. Lewis O. Brastow, Dr. H. P. Dewey, Prof. E. I. Bosworth, Drs. C. R. Brown and S. H. Howe, Rev. G. Glenn Atkins and Rev. C. A. Dinsmore.

The Year Runs Round, a poem by Isaac Ogden Rankin, with photographs by the author.

The Eulogy of Mrs. Jane Stanford, spoken from the steps of her mausoleum by Rev. C. R. Brown of Oakland.

The Value of Preaching Immortality, Rev. George L. Cady.

Resurrection Living, by Anna Burnham Bryant. Doria's Easter Roses, a children's story by Annie Hamilton Donnell.

THAT THE DISCUSSION over Mr. Rockefeller's gift has in some places retarded for a time at least the growth

The Revival and the
Current Discussion

of revival interest can hardly be doubted. The public mind is so constituted that it cannot consider more than one subject of absorbing interest at a time. Many will regret this side-tracking of the revival movement. Some persons, on the other hand, will declare that the very agitation of the subject is the revival itself, or at least one phase of it. Certainly we have been saying that the ethical note would be prominent in any twentieth century revival. And if this immediate discussion shall lead to the consideration of great fundamental moral issues that lie beneath it, this may be one of its providential purposes.

JUST HOW far a pastor should encourage the introduction of this subject into his pulpit and prayer meeting is an important question. In

The Discussion
in the Churches

some churches it has already emerged spontaneously. And in view of the vigorous propaganda carried on by the protestants and their offer to ascertain the opinion of ministers and churches generally, together with the fact that persons in all ranks are talking on the subject, it will be hardly possible in many cases to restrain more or less open discussion. For our part, now the issue has been joined, we believe that it ought to be threshed out in the good old Congregational way—patiently, courteously and thoroughly—though the time, place and manner of such discussion ought to be carefully considered.

THUS FAR little acrimony has marked the debate. Congregationalists are showing to the world that they can differ radically and yet treat one

The Tone of
the Discussion

another as gentlemen and Christians. There is almost none of the disposition to dis-fellowship

and decri opponents which has marked too many of the past controversies of the Church. Here and there, to be sure, a different spirit is cropping out, as in the case of a representative of a Western association who has written declaring that he will do his best to keep a representative of the American Board off the platform of the annual meeting. A layman, too, said to his pastor the other day, "I am not going to send my usual gift of \$50 to the Board." To which the latter replied, a sympathizer, by the way, with the protestants, "Well, then I shall have to give \$50 more to make good your deficit." Never can the weapons of boycott and intolerance settle a moral issue.

WE HOPE that the debate will not confine itself to the Board's attitude toward Mr. Rockefeller. That is,

The Crux of
Discussion

after all, only an incident, and the world would not be talking about it today unless there were something far more fundamental concerned. If this discussion is to go on, let it deal with such topics as the righteousness of great fortunes, the ethics of accumulation, the proper financing of a local church, the concrete ways in which the pulpit and the church can today make it clear to the world that organized Christianity is not dominated by the money power of the land. It is hardly too much to say that in this discussion of the Rockefeller incident is involved the deeper question of the present basis of society and of the continuance of the competitive system of industry. These are all great vital subjects brought suddenly home to the thought and heart of the Church. It may well seek to define its opinion afresh in the light of Christ's ideals for human society.

ONE OF THE MOST SIGNIFICANT happenings of the week—the outcome of Chicago's municipal election—is

The Chicago Election

dealt with at length by our Chicago correspondent. The radicalism latent in Chicago is but the equivalent, in terms of revolt, of the disregard for civic and popular rights by the capitalists who have owned and exploited the street car service. Multiplication of municipal offices prior to moralization of men who must hold office has its grave dangers; but people smarting under the sense of being plundered do not always stop to consider what may follow revolution. As our correspondent intimates, resort to judicial proceedings may furnish that gradual acquisition of properties and requisite disciplining and education of the public

which Mr. Harlan was pledged to give. To one factor in the contest our correspondent does not allude—namely, the indifference of the Puritan element in the city. They deplored the friendly attitude toward the saloon and Sunday opening of all the mayoralty candidates. With these folk right control of urban traffic has not taken the place of the ideal of total abstinence and Sabbath rest.

PRESIDENT ROOSEVELT, King Edward VII. and Emperor Wilhelm II. have journeyed far from their accustomed

Travel and
Diplomacy

abodes during the past week, the President through the South and Southwest, Edward VII. to Paris and Emperor Wilhelm II. to Italy. The President has been making himself at home in a region of the country where he has been under suspicion somewhat, and by his inclusion of Confederates with Federals in his praise of American martial valor and by his emphasis on the manly virtues and large families which he finds in the South he has scored a triumph. He has said nothing as yet on the Negro question. King Edward VII. has been cordially welcomed by President Loubet, and the incident is generally interpreted as further cementing the Anglo-French understanding, something much to be desired just now at a time when Russia is revealed to France as a weak ally and when Germany is asserting her intention to have something to say about affairs along the Mediterranean. Emperor Wilhelm's visit to Rome and his intercourse with the king of Italy doubtless has some significance, for the Triple Alliance still exists nominally, however much it may be apparent that Germany and Russia are drawing nearer together, and Italy and France and England as well. With President Roosevelt off touring and hunting, and with Secretary of State Hay in Europe recuperating in health, Mr. Taft, Secretary of War, takes on their duties, and today is the busiest and most influential citizen in Washington. Fortunately his physical and mental equipment are equal to the task.

INSURANCE, and especially life insurance, has a moral value to the community difficult to overestimate. Its basis is self-help which always makes for character. It markedly diminishes pauperism. It gives a sense of security and content to families which is of immeasurable worth to society. Indeed in the words of one of the ablest of American economists, "we can hardly

doubt that insurance should be classed among the most beneficent and public-spirited devices which the mind of man ever conceived." Jan. 1, 1904, there was in force in this country not less than \$19,273,675,201 worth of life insurance. Much more than this is written now. Whether this vast sum will increase normally with the coming years depends much on the steps administrators of some of our largest companies take to disabuse the public of suspicions which have sprung up of late, and that are much augmented by such revelations as have recently been made in the case of the Equitable Company of New York city. With the personal equation as it enters into this case we have nothing to do. It is clear, however, that this particular company—and we fear others also—are not in the control of those persons for whose benefit they were organized, and that the financial reserves of this and other companies are too accessible to borrowers who are using policy holders' capital in vast sums with which to foster speculative and competitive schemes in railroad promotion and other forms of so-called "high finance." No investigation of this company by men from inside it can satisfy the public. There are signs that the wisest of the leaders of this great and noble business when honestly managed are beginning to favor far more supervision than formerly, and that by the nation rather than by the states.

LA GRIPPE as an epidemic and universally feared disease has been supplanted by cerebro spinal meningitis, which this spring has been causing a high rate of mortality over a widely extended area of the world. Five hundred and forty-three deaths in eight weeks in the city of New York alone indicate its portent. Do what man will it will last until spring ends. The disease is an acute, infectious one, affecting the two membranes with which the brain is surrounded and the spinal cord. Popularly it is sometimes known as "spotted fever," because of a rash which sometimes is among the earlier symptoms. Children are more subject to it than adults. Quinine, potassium iodide and morphine are given as alleviants; some physicians penetrate the skull near the base of the brain and draw off the serum; others have experimented with diphtheria antitoxine. When the disease's own toxine is found then cures will follow in more cases. No curative property attaches now to any course of treatment; only modification of conditions is expected. To prevent getting it—a good rule is to breathe pure air, keep clean and avoid infecting the nose with the bacteria which may be carried there by the hands.

GOVERNOR COBB of Maine has appointed the commission which is to enforce the prohibitory law wherever and whenever local authorities refuse to do it. In its personnel this commission, so far as we can determine at long range, is excellent, Hon. Waldo Pettingil of Rumford Falls being an able man of affairs, Mr. Norman Bassett of Augusta a well-equipped young lawyer, and ex-Sheriff Lang of Skowhegan an official

who knows how the law may be both defied and kept. There are signs that several county sheriffs are preparing to co-operate vigorously. The seizure in Governor Cobb's store of a large stock of patent medicines with a high percentage of alcohol points a moral, namely, that much of the ravages of alcoholism in this country are due to our people's patent-medicine habit.

THE LAST SESSION of the National Council made a profound impression on our churches and gave a new impulse to our denomination throughout the land. The proceedings of the council have now been issued and will be welcomed by many who desired more complete accounts of the addresses than were given in the newspapers. Secretary Anderson has made substantially a new volume, distinct from preceding "Minutes" by placing at the front the sermons, addresses and discussions. The theme, which might appropriately be the title of the book, is *The Spiritual Life—Its Nature, Application and End*. Here are discussions of this subject by many of the ablest men in the denomination, speaking to our greatest representative assembly. We know of no more timely volume on this great topic. The reports of committees and the business of the council are appropriately placed in the latter part of the book instead of at the beginning as heretofore. This is a contribution of permanent value to Congregational literature, not to be filed away in church libraries only, but to be studied by those who would know the thoughts and purposes now uppermost and most influential in the minds of Congregationalists.

A CHURCH QUARREL is disgraceful in itself because it is so flagrant a contrast to the spirit of brotherhood which the Church stands for. Its disgrace is often exaggerated by newspaper reports, for the viciousness in it seems to fascinate many who like to see faults in churches. Therefore we do not mention the name of the church in New York city of which it is reported that one faction last week was shut outside its gates while another faction inside transacted the business of the whole body, and policemen were called in to keep the peace—a strange kind of peace for a church to keep. But we note one statement in the reports which is sufficient to account for the division and strife. The pastor has received a salary inadequate for his support and in addition a per cent. of the income, presumably from pew rents and collections. He seems to have raised the income considerably, but other things not so desirable have been raised too. We have received several letters of late from committees looking for pastors, some from our larger city churches, intimating that the salary will be small, but that an offer will be made to increase it in proportion to the success of the pastor in swelling the income. It is our conviction, resulting from knowledge of several instances, that such an arrangement will work evil both to the church and the minister. Bad as the church lottery was

in the old days, the members of the congregation took their share in the chances.

CERTAIN alleged revelations made in Canada during the past week have added fuel to the fire already raging there growing out of Premier Laurier's effort to fix in the organic law of the two new Northwestern provinces, recognition of a separate, sectarian school system. A week ago it looked as if by a compromise between Premier Laurier and Minister Sifton, who resigned his seat in the Cabinet at first rather than continue in a Ministry backing such a proposition, the strife might be lessened and peace come. But the Minister of Public Works of the colony of Manitoba has charged the Liberal leader, Sir Wilfrid Laurier, with collusion with the papal legate, Mgr. Sbarretti, in recent dealings with Manitoba on the school question, and he affirms that he has evidence that Sir Wilfrid's action in the Northwest territories case also was dictated by the higher Roman authorities. This the Liberal leader denies unequivocally. It is admitted, however, by Mgr. Sbarretti that he did have consultations with representatives of the Manitoba Government as to the possibility of satisfying Roman Catholic desires in the settlement of the Manitoba matter, but he denies that he had any understanding with the Dominion Government in either case. The *Montreal Daily Witness*, which would be the first to champion Protestant interests were there evidence that these charges were true, we notice looks upon them sceptically.

REV. WILLIAM J. DAWSON'S severe criticism of the caste spirit of many suburban churches and of their failure to give out in any degree corresponding to that which they take in, will be recalled by some who heard him. A striking speech of similar tenor, on the selfishness of English middle-class suburban and city churches, was made at the recent Free Church Council in Manchester, by Rev. J. Ernest Rattenbury of Nottingham. The speech swept the council off its feet by its eloquence and biting condemnation, and at once made Mr. Rattenbury a marked figure in the Free churches of the kingdom. Mr. Rattenbury admits that he is "a convinced Socialist." He also is a High Church Wesleyan, as was Hugh Price Hughes, whose disciple he is. He carries on an Albert Hall Mission of the institutional sort, which has been a great success. His congregation of two thousand is made up of all sorts of people, middle class, wage-earners, folks from off the streets. His preaching method is one of intense dramatic, personal appeal, "to secure a verdict for Jesus Christ."

DR. REUEN THOMAS, describing his countryman, Rev. W. J. Dawson, in the *London Christian World*, says that he is recognized as a new type of evangelist, and one reason is that he does not employ his time in depreciating ministers and libeling churches. This points to a suggestive contrast to

The Maine Prohibitory Commission

A New Figure in English Nonconformity

An Evangelist with All Long Suffering

a former type of evangelist, who tries to get the attention of the unconverted by scolding and abusing Christians. It would be unjust to say that Mr. Dawson is the only representative of the new type. The number of those who unite to their fervor good temper and justice is considerable. But Dr. Thomas says truly that "all evangelistic work begins with great expectation and great preparation. After awhile the newness passes and difficulties begin to appear. It is then that the temptation comes to say harsh things about the churches and their ministers." This temptation is not confined to evangelists. Laymen sometimes yield to it who are impatient to see greater zeal in their own ministers and larger additions to the church. And sometimes it is the concomitant of burning earnestness which wins applause from the very persons indicted, though it may bring no other favorable result than applause. Dr. Forsyth of Cambridge, Eng., deprecates the "big swear" of certain addresses at the English Free Church Council, saying that it appears in print to be mere browbeating, and that the loss of those who are repelled by such talk is more than the gain from those who enjoy seeing the churches made to "sit up" in public.

NORTHERN INDIA has been devastated by an awful earthquake whose seismic vibrations were registered as far away as Prussia. Edifices employed for government, religious and military uses have been destroyed as well as innumerable homes of the people. Soldiers in barracks have been crushed, missionaries of the Church Missionary Society at Kangra have been killed and upon both the government and Christian workers in that part of India heavy burdens of relief have been laid. The American Board's work is too far to the South to be imperiled.

M. WITTE, the ablest man Russia has produced of recent years, who opposed the war with Japan and who has done more for Russia's economic and administrative betterment than any Minister she has had of late, must be credited, so it seems, with the movement for ousting Pobedonosteff from his place of autocratic rule in the Orthodox Greek Church, to which interesting movement we referred editorially last week. If the Metropolitan of St. Petersburg and the other protesting clergy really have Witte with them, and he once more is in favor with the Czar, then the uprising has more chance of success. Later reports than those we commented on last week show that the revolt against M. Pobedonosteff is widespread; that a general council of the Church already has been summoned, much to his indignation; and that it is thought probable that he will be deposed or relegated to the rear, and the metropolitans once more get and exercise their former authority. We rejoice at this sign of independence of thought and action within the Greek Church; it conforms to and is part of the uprising to secure justice and end tyranny which is seen in all other walks of life in Russia.

Shall Congregationalists Have Judicial Tribunal

That the protestants against the acceptance of Mr. Rockefeller's gift to colleges under the care of the American Board are moved by high motives cannot be justly questioned. We do not doubt that they will gladly join with those who do not stand with them in this protest in seeking the best way to conserve the influence of our denomination in accordance with its historic spirit. To this end some considerations concerning the way in which Congregationalists have hitherto administered their common affairs is important. The contention and phrase of the protestants that in this case "no judicial tribunal is required" appears to us contrary to a fundamental principle of Congregationalism which we believe they would be among the first to defend. Our denomination has never favored the populist program to legislate by popular clamor instead of by deliberate judicial procedure.

The Congregational churches have regularly constituted bodies for the consideration of matters of common concernment and the expression of the judgment of the denomination. Several colleges on whose boards of trustees are representative Congregationalists, such as Oberlin, Wellesley and Mt. Holyoke, have received large gifts in recent years from Mr. Rockefeller. At the National Council last October, when Dr. Gladden was elected moderator, though this was well known, no objection was raised as to the acceptance of these gifts. State Associations, local conferences and churches whose members were responsible for receiving these gifts, might have expressed their own attitude concerning them, but they have not done so.

Many of the corporate members of the Board, as well as the Prudential Committee, are trustees of these same and other educational institutions which have received Mr. Rockefeller's gifts with their approval. The Prudential Committee of this body has therefore these precedents of accepting funds for our American Christian schools. On what ground could they reject a portion of this same bounty for training heathen youth, when they have accepted other portions for our American youth?

These trustees, the Prudential Committee, of whom half are laymen and half ministers, are in a more distinctly impartial position than the ordinary minister. It is even less reasonable to attribute to them any motive to express approval of Mr. Rockefeller than to ministers who are preaching to Standard Oil and other similar trust certificates in the pews. They would be slow to challenge the fitness of a candidate for a missionary position whom a council of churches had approved. They would naturally be slow to attempt an inquisition into the fitness of donors belonging to other denominations.

We are thus led to point out the grave peril of the plea that "no judicial tribunal is required." The need is imperative, if our Congregational principles are to be preserved, of a competent and judicial tribunal to pass on this matter before the policy thus far adhered to may be reversed. The production and marketing

of oil is a useful enterprise. It is not like gambling or other disreputable business of which so much has been said. The industrial situation in America and in the world is complex. It is a difficult proposition to sift out and measure the responsibility of an individual prominent in it, for conditions which all agree are far from the Christian ideal of brotherhood. To declare major excommunication against a man outside of our denomination, to announce the judgment of the Congregational body that he is unworthy to make a gift for the Christianization of the world, is a proceeding for which that body will be slow to assume responsibility without a competent judicial tribunal.

We are not yet prepared to affirm that such a tribunal is within the capacity of either protestants or supporters. It involves greater difficulties the more thoughtfully it is considered. Shareholders and promoters of great trusts who are officers in our churches need to have some clearly-stated principle which will justify their condemning the great captains of industry and the revenues of others while they are themselves allowed to remain uncondemned. It will require a delicate balance to establish a distinction guiding the same trustees in receiving money for Christian colleges in America and spurning gifts from the same donors for colleges in India and Ceylon. Such action by our denomination will in a sense set the pace for other bodies, at least, will pass judgment on them. The Baptist Mission Board has just accepted from Mr. Rockefeller gifts of twice the amount which he has given to our Board. Are we prepared to declare that denomination unworthy of our fellowship? If Mr. Rockefeller's money is returned because he is unworthy, will not the acceptance of a man's gift be a credential of good character?

Before we decide on a plan of campaign for the Congregational churches of America we do need a judicial tribunal to decide what order and method will best exemplify the noblest Christian ethics. The supporters of the action of the Prudential Committee may well accept the challenge of the protestants on this ethical issue, and both work together for a result which will stand all reasonable tests. Neither side would favor condemnation by clamor, which easily grows into a campaign by mobs. While the vast majority of our people will sympathize with any fair measures to prevent dishonorable *rapprochement* with riches, they will resent the drift toward anarchy underlying a rallying cry of "No judicial tribunal needed."

We are ready, and we believe the churches are ready to unite in a thoughtful consideration of ways by which we may most effectively secure the application of the principle of Christian brotherhood in business. We share in the profound dissatisfaction with the prevailing business methods of our time. But we do not expect that they will be changed by taking a poll of ministers on Mr. Rockefeller, or by attempting with a drumhead court-martial to pass final sentence on any one who has not been judged guilty by civil courts. Nor do we expect that churches will succeed in their high purposes to establish the principle

of Christian brotherhood by attempting to use the American Board or any other charitable business enterprise as an instrument to overcome the business enterprises of our time which do not honor that principle. We believe that the end we all seek will sooner be gained by other methods—methods which will move society toward the Christian ideal without undermining the foundations on which righteousness and fair dealing rest and without attempting commercial revolution.

Holy Week and the Jews

Two features have become prominent in our national life, which call for our thoughtful consideration as Christians. Easter, formerly observed mainly by Roman Catholics, Episcopalians and Lutherans, now becoming a universal festival, has brought in the general observance of Holy Week as emphasizing Christ's sufferings culminating in his crucifixion. This is one of these two features. The other is the great influx of Jews, who a generation ago were hardly an appreciable factor in our population. The Christian world at this season, while in sermons and prayers and Sunday school teaching it points to the sufferings of Christ as securing redemption of mankind from sin, holds the Jews as a race responsible for his death and points to their hatred of him as the climax of human wickedness.

This teaching, especially through its impression on children, has gone far to foster hatred and contempt for Jews. It has done much to nourish in Jews the sense of injustice which prompts their hatred of Jesus and the dislike which many of them feel towards Christians. The growth of Anti-Semitism in this country would be injurious to all the people and would be contrary to all noble American instincts. It is the glory of Christians so to present the principles of Christ as to show that race hatred is unworthy; and Jews have become so numerous in the United States that we are already confronting in them a race problem.

It is untrue and unjust to teach that the Jews as Jews would be any more disposed to crucify Christ than other races would. The common people of the Jews in the time of Jesus were his friends. They followed him in crowds to receive his ministry of healing and to listen to his teaching. Multitudes of them were ready to acknowledge his claims as far as they understood them. Great processions of Jews accompanied him into Jerusalem at the beginning of Holy Week, proclaiming him as their king. All the personal friends of Jesus were Jews. It was to Jews that he committed his gospel, and they gave it to the nations.

Jesus Christ was crucified by the chief priests and other ecclesiastical leaders of the Jewish nation because he sought to free the Jewish people from their tyranny. These rulers were a bureaucracy who held and abused their authority in the same spirit that the leaders of the Russian Church and State are now tyrannizing over and plundering Russian subjects. No people has suffered more from their oppression than the Jews who are coming to this country by thousands every week. It was such people who had the

deepest sympathy of Christ. They have it now. He would be the last to charge those suffering common people of his own time and nation with any peculiar responsibility for his death. He would not charge it to their descendants.

Let us Christians carefully avoid teaching our children at this solemn season that the Jews as a race caused the sufferings of Christ. He is their Saviour as truly as ours; and if wicked prejudice against them shall disappear, and their resentment against Christianity cease to have cause, they may come to see that the truth they love is the truth he taught, and to which he witnessed by his life, his death on the cross and his resurrection.

In Case of Rejection—What

Suppose for a moment that the Prudential Committee of the American Board had rejected Mr. Rockefeller's gift either when it was first tendered or more recently at the demand of the protestants. What situation would have been created? It is well sometimes when a radical action is contemplated to forecast its probable outcome. Indeed that outcome is a legitimate part of the moral problem involved. Let us then imagine ourselves in certain definite relationships on the morning after the news has been flashed around the world that the American Board, the first of any of the numerous institutions to whom Mr. Rockefeller's benevolence has been proffered, has declined to receive it, because of the popular odium in which he is held and in order that it should not be in any way compromised by affiliation with the Standard Oil Trust.

We may begin with the effect of this judgment upon Mr. Rockefeller himself. That a body of fifteen men, agents of a religious organization, should pronounce him unfit to give any of his money to Christian work as carried on by them would, presumably, be a stinging blow. But would it be a fair and just blow? If the money goes back some reason must be given for its return. That reason must be in substance: "Mr. Rockefeller, some of us on the committee believe that you are a bad man. A great portion of the public, including some of our strong supporters, are practically sure that you are a bad man. By taking your money we seem to extenuate your badness."

Might not Mr. Rockefeller properly reply: "Gentlemen before arrogating to yourself the judicial and punitive function in its bearing upon an individual, before putting forth what is practically the first formal and official condemnation of my personal character, would it not have been fair and Christian to have heard either me or my friends? I sought no vindication at your hands. I imposed no conditions upon my gift. I did not ask you to depart from your time-honored custom by which you have not sought, on the one hand, either to guarantee the respectability of every donor, or on the other, to besmirch the character of any donor. And yet you throw back the gift in my face and by doing so stigmatize me. And this you do urged on by popular clamor and relying solely on the statements of my accusers and detractors."

Next let us put ourselves in the position of the Prudential Committee and the officials of the society in their future relation to givers. On the morning after Mr. Rockefeller's money has been returned, a check comes to the treasurer of the Board bearing the signature of another man prominently identified with the Standard Oil Trust, or perhaps from a less conspicuous man who, the treasurer knows, derives a large part of his income from Standard Oil certificates. The treasurer takes the check to a secretary and says: "How about this gift? What shall we do with it under this new régime of sensitiveness to the sources of gifts?" "Well," replies the sec-

retary, after musing a moment, "I guess it's all right. People are not so down on him as they are on Rockefeller. Of course it's the same kind of money. It may have been wrung from widows and orphans. But we must draw the line somewhere." During the day gifts arrive from men prominent in the Steel Trust and the Sugar Trust. To them all the barometer of sensitiveness to popular feeling is unflinchingly applied. But late in the afternoon the treasurer, with wrinkled brow, goes to a secretary and says: "Here is one of the most difficult problems of the day. A check has just come in from a deacon down in Maine who, I happen to know, has driven everybody else out of the clothing business and maintains a hard and oppressive monopoly. The outside world doesn't know much about it. But I really believe he gives to us for the sake of salving his conscience. I wouldn't accept a personal present from him, and why should I one for the Board?" So all day long there goes on this sifting and discriminating process.

It is true that the Boston protestants in their statement elsewhere printed disavow any desire to have the Church probe into the business methods of all givers. The openly impeached man they say is the one from whose gifts the Church should shrink. But their principle so far as formulated is that the representative of a Christian body should be peculiarly sensitive to the moral bearing of gifts offered, and that sensitiveness, if it is to be worth anything as a norm must not depend on the current popular feeling, but on their own knowledge or well-grounded impressions as to the righteousness or unrighteousness of gifts. Indeed Dr. Josiah Strong, whose extended argument for rejection of Mr. Rockefeller the protestants gave to the public last Saturday, lays down as his governing principle of testing gifts this:

A man has no right to give that which is not his, and no one has a right to receive a gift which the donor has no right to give. And if there is reasonable doubt whether the donor has a right to give it, the proffered gift cannot be innocently accepted and used, even for the best possible purposes, until that doubt is removed.

Now what would be thought of a Board which adopting this main principle as its guide did not do the utmost to carry it out in letter and spirit and welcome in so doing the assistance of others who might be better informed touching the genesis of certain gifts? In any school discipline would be at a discount where the master confined his punishments simply to the ringleader of mischief.

Once more let us suppose ourselves in the average local church after Mr. Rockefeller's gift has been declined. The ministers who have had so valiant a part in effecting that result, return to their congregations rejoicing over the splendid blow that has been struck for social righteousness. The beginning has been made. Now let the good work go on to its consummation. Now the world will understand that the churches are not ruled by plutocrats. Now the laboring classes will respect and perhaps attend the church. But maybe some matter-of-fact brother in the pews, whose mental and ethical processes are a little sluggish, will venture to ask: "Well, pastor, just what has been done that counts for so much? Just what does it mean for our own church?" And of course the pastor will reply: "Why, the American Board is going to be more careful hereafter with regard to the monies which it receives. So are all our societies. A new ethical day has dawned. Yes, and I suppose we must keep our own church in line. If I have never said it before I wish it now to be thoroughly understood that the money of no brewer will be received here, and we may see fit to draw the line on men who own and run hotels and theaters. And there are other great trusts of which the public is very suspicious from which we ought not to get any revenue. And some of my best families are

getting ten, fifteen and even twenty per cent. annually from mills where girls earn only five dollars a week, and I am going to make it uncomfortable for their consciences and if I cannot affect them by my sermons I shall recommend to my board of trustees, that their offerings put on the plate Sunday morning be at once returned to them."

At this point again many of the protestants shrink from such drastic and general scrutiny of gifts to the local churches. But there may be in many a local congregation a man or men whose presence and gifts are as damaging to the influence of religion locally as Mr. Rockefeller's is considered to be nationally. Moreover, we have been told repeatedly that one objection to Mr. Rockefeller is that he represents a system of money-making, an unrighteous tendency in industrial life, carried to its extreme. He is said to be the incarnation of all that is worst in business today. But will a blow to Mr. Rockefeller avert the growth and dominance of plutocracy in this country unless the same kind of penalty is attached to men in every church who are as much an incubus upon the church and an affront to the laboring classes? What if their unrighteous methods are not heralded far and wide? Dr. Gladden, in our issue last week, takes issue with those who say in effect, "if crime has been pretty well concealed, its fruit may be shared by the Church and the college."

To ask the American Board to adopt a method of penalizing supposedly unrighteous men and not to try to bring all our churches up to that standard is inconsistent. As Mr. Campbell well said in the discussion in the Boston Ministers' Meeting, hatred of any one man is too narrow a platform for the Congregational Church to stand upon. A propaganda that does not apply evenly and equally in every direction is in danger of being thought by candid persons one of simple revenge on an individual and one that has about it the touch of Pharisaism.

No great moral advance is ever inaugurated by isolating a single supposedly flagrant case and handling it without regard to a great working principle that can be and will be fearlessly and faithfully applied throughout the length and breadth of our Church life. This problem is not so simple and transparent as some men think it to be. And when we see all that is involved in the rejection of Mr. Rockefeller's gift it is to be wondered at that some men, yes a good many earnest, high-minded men, halt before joining the ranks of their protesting brethren until the way is clearer and the ground firmer under their feet?

In Brief

At the Episcopal Church Congress, to meet in Brooklyn, May 9, one of the subjects announced is 'The Church and Public Brigandage—no doubt a Standard theme.

A comparison of pulpit topics advertised in last Saturday's Boston papers with those of four or five years ago indicates a notable advance in the minister's idea of his mission—hardly a theme that does not suggest a worthy and inspiring sermon.

As far as we can determine from reading the *Living Church* the trouble with the Protestant Episcopal Church is that it is too Protestant to be "Catholic." Deficient Catholicity rather than anti-Catholicity is what the *Living Church* thinks is the matter.

The cost of maintaining peace is a heavy tax on nations. A whole fleet of thirty-one vessels of war which had never been in battle, which had cost England \$15,000,000 to build, were sold at auction last week to be broken up for old junk. The lot was bid off at \$690,600.

That Harvard graduate who won the \$5,000 prize offered by *Collier's Weekly* for the best

short story is a son of Rev. L. J. Thomas of the Second Congregational Church, Peabody, Mass. The literary scepter is evidently not passing out of the hand of the New England ministerial stock.

Under the terms of the will of G. W. Clayton of Denver, Col., \$3,000,000 are left for public uses. The executor has decided to spend \$1,000,000 of this sum in building model houses to be sold or leased on easy terms, the income from which will support a home for male orphans. In this way two birds will be killed with one bequest.

During the first year, 1894, of the operations of the Massachusetts Cremation Society 87 bodies were incinerated. Last year the number was 211, which is about the average for the last six years. The chapel and crematory buildings are near, but not within, the grounds of the Forest Hills Cemetery, Boston. The cost of incineration is \$30.

Brooklyn, N. Y., used to be known as pre-eminently the City of Churches and Church-goers, yet Dr. S. P. Cadman, discussing the Religious Problems of Brooklyn, recently said that fifty per cent. of the inhabitants attend no church; and that while the population of the city increased 44,077, during last year the church membership of the city decreased 1,087.

Fourteen ministers in good standing in their respective denominations were committed to jail in England last month, and 5,851 persons, mostly members of Christian churches, were prosecuted before the courts, among them magistrates and other prominent citizens. One who did not understand the situation might naturally infer that our English brethren were lawless people.

Two Massachusetts men who have figured rather prominently in the business world last week filed petitions in bankruptcy. One claimed assets amounting to \$300, who owed \$106,101, the other with \$200 assets owed \$80,718. Some men would be willing to give their notes in payment of a part of what these debtors owe if they could be taught how to borrow so much on so small capital.

The warden of a lodging house for homeless men says the most effective counsel he can bring to bear on them is that without which he could not remain at his post. "I am kept here," he said, "because I believe that these men are at one with me—brothers, potentially divine. Get that home to a man and it changes life." That is the secret of influencing men to hope and effort and holiness.

Rev. W. J. Dawson writes to the *London Christian World*, as illustrating the degradation which the title "Evangelist" has suffered in America, that in his travels he has seen sensational announcements of "A cyclone evangelist," and "A wheel chair evangelist." It is not Mr. Dawson's fault that the daily papers, referring to his campaign in New York, are speaking of him as "The Whirlwind Evangelist."

Letters from Macedonia tell of nothing but strife between races and religionists, robbery and assault on Christians by Turks, and the absence of any effective reform under the last scheme of the Powers. There are some indications that both Great Britain and Austria are disposed to unite to better conditions. With the coming of spring, unless something is done to bring order out of anarchy, almost anything may be expected.

When the Torrey-Alexander mission began in London last February, the daily papers gave large space to reports of the meetings. A month later, though the attendance had not fallen off the mission was as completely ignored by the press as though it had closed. The newspapers had no use for the gospel preached, after the method of preaching it had ceased to be news. So will it be with

other matters in which ministers are eager to hold the attention of the public.

The *Examiner* (London) says that to deny that the working men of England are gradually becoming alienated from the church would be to say, "Peace! Peace! where there is no peace." Among the causes of this situation it gives this: that some churches have laid themselves open to the charge of class prejudice. The suspicions aroused by the conduct of these churches the *Examiner* thinks are much easier to arouse than allay. Keeping out of trouble is easier than getting out.

The honors conferred by the Chinese Government last week on our retiring diplomatic representative, Hon. E. H. Conger, were fully deserved. Not only has he dealt fairly with Christian missions and missionaries, but he and his wife have had much to do in bringing about that progressive attitude of the Empress Dowager and the governing powers which makes the situation in China today so intensely interesting and hopeful. Mr. Conger is to continue in the diplomatic service as our representative in Mexico, and his successor in Peking will be Mr. W. W. Rockhill, who has had a long career in diplomatic service and who knows China and Chinese ways.

The editor of the *Central Presbyterian*, of Richmond, Va., Dr. Smith, is not only an able editor but a competent historian and an accomplished Southern gentleman. Last week he came to Boston to read a carefully prepared paper to a historical society on Gen. Robert E. Lee. His traveling bag was properly checked in Washington but did not arrive in Boston till the morning after the meeting of the society. Dr. Smith had to tell his story without his manuscript, and when he had finished his address his hearers voted to thank him for it and to thank the railroad for detaining his baggage—a handsome compliment to his well-stored brain and his power in extemporaneous speech.

The spontaneous element of the Welsh revival meetings has been one of their sources of power and charm. The bane of so much of our worship is its uniformity and conventionality. Last week in one of the Montreal churches, as the rector was about to read the prayer for the church militant, one of the most respected and useful women of the congregation left her pew, entered the chancel and proceeded to read Frances Ridley Havergal's well-known poem, 'Without Christ.' The effect on the startled rector and congregation was deeply impressive. The incident has been the theme of editorials in the Montreal press. It is admitted that duty inspired the act and that it was blessed to the hearers' good—but it was woefully unconventional!

The betrothal of Mr. Phelps Stokes, one of a well-known family of philanthropists and millionaires in New York city, and Miss Rose Pastor, a Russian Jewish journalist and settlement worker, has been a choice bit of gossip for the country during the past week. The way in which the younger members of this wealthy family have identified themselves with the cause of the plain people in New York and taken up their abode among them and formed their matrimonial alliances on friendships formed in social settlement work is a sign of the times. This intermarriage of representatives of the Christian and Jewish faiths also is prophetic of what will come to pass more and more as Judaism disintegrates under the freer atmospheric conditions of this country, and as joint labor for common, social ends reveals to men and women affinities that are stronger than all racial or religious barriers.

The death of Miss Sarah Channey Woolsey—whose pen name was "Susan Coolidge"—a niece of ex-President Woolsey of Yale College, at her home in Newport, R. I., last Sunday takes from the ranks of American writers of

verse, and especially verse of a spiritual sort, one of its finest exemplars. She wrote much for *The Congregationalist* in past decades and for other leading monthlies and weeklies. Her stories, poems and letters of travel always had that note of refinement and lofty moral purpose in her art which made them inspiring and comforting. Her friendships with the members of the authors' colony in Newport had been close. Of all the group of her contemporaries among women contributors to our best journals but few remain—Mrs. Sangster, Mrs. Spofford, Mrs. Julia Ward Howe, Mrs. Moulton and Mrs. Phelps-Ward. Mary Clemmer, Kate Field, Helen Hunt, Rose Terry Cooke long since went on.

Andover Seminary announces a conference for the benefit of home missionary pastors similar to that held so successfully a year ago. It is called, this year, the Easter Theological School for New England home missionaries and will be held from April 24 to May 5. Although designed for missionary pastors all ministers will be welcomed. Lectures will be given at 8:30 and 10 A. M., and at 3 P. M. Devotional and inspirational services will be held each evening. Prof. E. Y. Hincks and Mr. W. E. Hocking will give the instruction in theology; while other lecturers are Profs. W. R. Arnold, W. H. Ryder, J. W. Platner and Pres. C. O. Day, also Rev. Messrs. O. H. Gates, and W. W. Rockwell.

Notable Points in Church News

Endeavorers trained for practical service (Fort Wayne, page 510).

Much union evangelistic effort in the metropolis (Greater New York, page 514).

A church of the Christian connection becomes Congregational (An Interesting Transfer, page 510).

Unitarian and Universalist churches join in Taunton's evangelistic campaign (Liberal Churches Participate, page 486).

In and Around Boston

The Religion of a Philosopher

Prof. George H. Palmer of Harvard University lectured on *The Religion of a Philosopher*, in the Lenten Course at the Old South Church last Sunday evening. While seeing the commendable side of present toleration in creedal tests and the inevitability of the reaction from former over-emphasis on agreement in belief, Professor Palmer nevertheless fears that it has been carried too far, and that there is need today for greater emphasis on the rational sides of religion and another attempt to state religious belief in creedal forms. Too much emotionalism and too little reason will be disastrous.

South End Theater Service

For a second time the special committee on evangelistic services in the South End used the Grand Opera House to gather in the people and talk to them about a simple Christian faith, and give them an opportunity to sing Christian songs. Rev. William H. Allbright, D. D., of Dorchester and Rev. E. H. Rudd of Dedham spoke, and Mr. Charles Estey again led the singing.

Federated Temperance Work

Rev. P. A. Baker, general superintendent of the American Anti-Saloon League, last Monday presented before the Boston ministers the work of that organization of temperance organizations, and traced its growth from the beginning twelve years ago in Oberlin till now, when there are leagues in forty-six states and territories. It is the aim of the league to secure temperance legislation and get it enforced, and after eight years' effort it has had a good measure of success in Ohio and other states. The ministers elected new of-

ficers. Rev. A. P. Davis of Wakefield is the new moderator and Rev. F. B. McAllister of Cohasset, secretary.

A Good Year for the Y. M. C. A.

The statistics for 1904 given in the annual report of the Boston Y. M. C. A. present a suggestive showing. Seven thousand, three hundred and fifty-seven men and boys were connected with the association; 252 religious services in addition to 455 Bible class sessions were held, with a total attendance of about 17,000. More than \$1,500 were contributed by members for foreign work. The Evening Institute presented 134 courses of study, with an enrollment of 3,923. Upwards of 2,000 men and boys found work through the employment agency and the work among boys was considerably extended.

The Evangelistic Association

The directors of the New England Evangelistic Association report gratifying results from the work of the association's men during January and February. Some 330 services were held, with a large number of reported conversions. Mr. S. M. Sayford has been engaged in the colleges in Pennsylvania, and has had as many as 600 men in some audiences. The hospital visitor finds more and more welcome and the Saturday Bible Class, with Dr. McElveen as leader, steadily increases in interest.

Mr. Stockdale and Railway Men

The latent evangelistic gifts in a number of our pastors are coming to the surface in many ways. We have already instanced several men who are being detached from their home fields every little while for special services in connection with other churches or institutions. Rev. Allen A. Stockdale of Berkeley Temple, Boston, goes to Bates College, Lewiston, Me., shortly, for work among the students. He, by the way, has been speaking at the Boston Railway Y. M. C. A. Building every Tuesday noon through the winter, addressing the Discussion Club on some practical helpful theme. There is the give and take of free debate and the appreciation of the audience has been shown in a signed testimonial and a generous purse of money, together with an invitation to conduct the club another year, which will be his third.

Good Cheer from the South

Workers in the Congregational House are welcoming Mrs. Ida Vose Woodbury, the efficient field secretary and speaker of the American Missionary Association, back from her recent four weeks' trip in the South. In this "little journey" she has traveled 3,465 miles, visited twelve of the association's schools, as well as many homes of the people, and has spoken forty-six times. This is hardly an unusual record for Mrs. Woodbury, since in the six months just ended she has spoken more than once a day, on an average, has traveled nearly sixteen thousand miles and written more than eight hundred letters bearing on her work. She has come back from this fresh contact with the Southern work full of enthusiasm, and with accounts of progress, improvement and transformations.

Civic Federation

The New England branch of the Civic Federation has opened headquarters in the Pad-dock Building on Tremont Street, with Mr. Hayes Robbins in charge of the work. He has been a student of and writer upon social problems for some years and brings to his task training which will stand him in good stead. Among the representatives of the employing class in the federation are President Tuttle of the Boston & Maine Railroad. The leading officials of the trades unions of the city are in the wage-earners' section, and among the representatives of the public are Louis Brandeis, the lawyer who gives so much of his time and service to civic reform, and Hon. Carroll D. Wright of Clark College, formerly Commissioner of Labor.

Dean Sanders's Work at Yale

In view of the fact that Prof. Frank K. Sanders is soon to become the executive head of the Congregational Sunday School and Publishing Society, this tribute to him from the *Yale Alumni Weekly* will be of interest:

At the meeting of the Yale Corporation Monday, March 20, the resignation of Dean Frank K. Sanders of the Divinity School was presented and accepted along with a strong official expression of regret and a statement to the public that his withdrawal was due to financial limitations of the school bearing on the dean's office. It has since been ascertained that the appointment of Dean Sanders four years ago was made somewhat provisionally and in the hope that a foundation fund would be secured to support the office.

Professor Sanders, on taking charge of the Divinity School as dean, recognizing the fact that his most effective efforts were to be along the line of executive work, devoted himself largely to the material interests of the school. The fruits of his labor have been harvested in many fields. The alumni associations of the school have been increased in number, size of membership and in the geographical area which they cover—the latter especially marked in the Northwest. At the same time there has been undertaken and successfully advanced the task of keeping the records of each member of the body of alumni of the school for the purposes of reference and mutual help. New spirit and enthusiasm have been aroused at the anniversary alumni meetings in New Haven, and, in general, closer and more sympathetic ties created between the school and its sons. As an outcome, the close of Dean Sanders's administration finds the school in continuous touch with an organized and loyal body of 850 graduates. Numerically the institution under Dean Sanders has about held its own during a period when the falling off of candidates for the ministry has greatly complicated everywhere the problems of theological education. No small part of Dean Sanders's work has been his personal representation of the school at distant alumni gatherings and at national meetings of educators and theologians in various parts of the country.

On the internal life and scholarship of the school Dean Sanders's personality has also left an abiding impress. Before his accession there were criticisms, which seemed measurably just, aimed at the old custom of giving scholarships without exacting, as an offset, service from the students. A change, already begun, he so carried forward and expanded that in moral and religious work outside the seminary, in city missions, in the hospital, and by preaching in country pulpits the student must now buy his scholarship by helpful things done. The curriculum was broadened by new lectures, and its courses effectively co-ordinated with those of the graduate department. The Friday noon talks in the school, with short addresses by outside speakers—bringing the school in nearer touch with the New Haven pulpit—the school quartet, the October shore outings and the home receptions are other mementoes of his work. Especially to be noted has been his success in obtaining aid for poor theological students by transient tasks in small churches and by vacation service in rural parishes. His personal relations with the students have ever been of the most intimate and kindly character, marked by a gracious and winsome sympathy and tempered by judicious and tactful advice.

During four years of administration sadly vexed by the fiscal needs of the school, Dean Sanders has found time to act as first president of the great Religious Education Association with its 1,300 members, to be active in other branches of Christian association work, and to contribute to a number of religious periodicals, mainly along the line of Sunday school instruction and popularizing Biblical knowledge. His removal to Boston, amid the profound regrets of a great circle of appreciative coworkers and friends, will not entirely separate him from the Divinity School, to which he plans to return for awhile to deliver a series of lectures on religious pedagogy.

The American Board and Mr. Rockefeller's Gift

There is no lull in the current discussion. During the past week the statement of the protestants, elsewhere printed, has been finding its way to all the Congregational ministers in the country and already many responses have been received. The Standard Oil Company, through its solicitor, Mr. Dodds, put forth a statement, elsewhere printed. The Winooski (Vt.), Ministerial Association, the Northwestern Association in Kansas, the church in Hallowell, Me., the church in Walla Walla, Wn., have sent formal protests to the Board. The Philadelphia Ministers' Meeting (Congregational) by a vote of ten to one protested against the gift. At the Old South Church in Worcester, in connection with a recent social function, 155 voted to keep the gift and thirty-one to return. The church in Mt. Pleasant, Io., has voted to approve the retention of the gift.

Press Opinions

There are deep and powerful forces beneath the protest which Dr. Gladden has made whose potentiality is hardly appreciated. When they rise to judgment, it will not be the mob-storm and ruin of anarchy, but the constructive conscience of a free people working for the more perfect and just distribution of wealth and moving forward irresistibly toward a loftier plane of equality and humanity.—*Ohio State Journal*.

The indictment of a Grand Jury does not create the presumption of guilt in civil law—much less any indictment by the newspapers or by public opinion. Again, is the Church less just than the State? Can she condemn on less formal proof than does the State? The fact is, these petitioning Congregational ministers are guilty, in lower degree, of the same crime that is committed by men who lynch a criminal. The line of reasoning is precisely the same. . . . A man may not be convicted of crime by the publication in newspapers of allegations against him, much less by the publications of allegations against a corporation of which he may be an officer.—*Living Church*.

The question is not whether a board shall constitute itself a detective agency to trace out the genesis of every dollar it receives. It may act on the presumption that money given freely for religious purposes is clean money. But it has no right to accept money that bears upon it the brand of injustice and oppression, or to think that the fact of its being devoted to a good cause invests it with any degree of sanctity.—*Presbyterian, Toronto, Can.*

It may be that there are "formidable indictments" against the corporation with which Mr. Rockefeller is connected as a minority stockholder. So there are against other corporations and against the methods of individuals in the conduct of their business. The principle that demands an investigation in one case, as the condition precedent to accepting a contribution for religious purposes, would demand it in all. It would manifestly be unjust to make an exception of Mr. Rockefeller.—*Lutheran Observer*.

Were a few men, armed with magazines, political documents, or other evidences, even to the extent of verdicts, which they declare they have investigated, to attempt to dragoon others who have not investigated, and be allowed to prevent the consummation of a well meant proffer of aid, a situation would exist well calculated to check the flow of beneficence, and which is intrinsically so doubtful or unjustifiable a method as to place those who might deserve reproof, and take it well, under a sense of grievous injustice.—*Christian Advocate*.

The whole question, it is fair to state, is one of deep casuistry, on both sides of which much may be said. While it is very true that a religious organization cannot inquire into the nature of every gift, and that it could hardly be expected to conduct a private detective agency, we think, with Dr. Gladden, that the circumstances of this gift are entirely out of the ordinary—that it calls for action as an isolated and special case. We are of the opinion, moreover, that it calls for just the sort of action which the out-spoken moderator demands.—*Canadian Congregationalist*.

The question is concerning gifts in which the donor does not associate the gift with his business, and so does not imply on his part any approval of himself, but simply asks the acceptance of what he offers and the applica-

tion thereof to the purpose designated. To us it is clear that such unconditional offerings should be accepted as part of God's provision for his work. We are not responsible for the man, we are not called on to pass judgment as to his business, or his business methods.—*United Presbyterian*.

As far as Baptists are concerned the reception of gifts from Mr. Rockefeller is settled by numerous precedents already established and is not an open question.—*The Watchman*.

Now, the first thing to be said is that these gentlemen are quite beyond their province when they undertake to use their consciences to repent of Mr. Rockefeller's sins. It is unfortunately true that Mr. Rockefeller stands before his fellow-citizens charged with crimes of tyrannous injustice, of bribery, and even of perjury, which are said to have been committed by him or for him in connection with the business of the Oil Company. But we have yet to learn that any competent court has found Mr. Rockefeller guilty of those alleged crimes. We are not defending him—his reputation is no special concern of ours; but we emphatically deny the right of any man or set of men, lay or clerical, to sit in judgment upon him, to find him guilty without a trial, and to pronounce upon him the extraordinary sentence that he shall not do good with his wealth.—*The Church Standard (Philadelphia)*.

It is the duty, apparently, of whoever objects to the acceptance of Mr. Rockefeller's money by the A. B. C. F. M., to set forth, on his personal responsibility, his belief that the money was dishonestly, inhumanely or otherwise unrighteously acquired and the evidence on which his belief is based; in other words, to make good his accusation. . . . It is perfectly certain that if such an inquiry were held and were presided over by persons of judicial mind, quite ninety-nine hundredths of all that has been said against the acceptance of his money for missionary purposes, in the course of the actual discussion, would have to be thrown out as incompetent, irrelevant and impertinent.—*New York Times*.

The disquieting feature of these defenses of the Standard Oil is that their authors fail utterly to comprehend the point of view not only of the clergyman, but of the plain man who makes no pretense as a casuist. The solid, middle-class, churchgoing people, who still, we trust, form the bulk of our population, may be deficient in culture, but they have a pretty clear conception of certain rudimentary principles. The organs which reflect their opinion are fond of saying that a corporation will do anything which may be construed as within the letter of the law; and that the business of a corporation lawyer is to find ways of being dishonest without being caught. Part of this sweeping condemnation is the expression of a dullard's instinctive resentment against those who surpass him in ability. And yet the allegation is not wholly baseless. Some corporations and some lawyers are unscrupulous; and the Standard Oil has notably been singled out for such censure.—*New York Evening Post*.

Extracts From Our Letters

[We are unable to print a tithe of the letters and more extended communications which we are receiving, but we append a few excerpts, showing the drift of opinion.—*EDITORS*.]

Out here in our quiet valley we are mildly

interested in the terrific storm which is breaking over the Congregational House. Some of us hesitate to range ourselves openly on the "immoral" side. We don't want to be branded as "servile slaves of the octopus," but a large number, both of laymen and ministers, have a good deal of sympathy for the Board's position. . . . Seriously, it is a great question, but I am inclined to think that we are discussing a superficial and by no means essential aspect of it colloquially—we are barking up the wrong tree. Some day the battle will be squarely joined on the main issue and then we will all buckle on our armor and "enlist for the war."

Springfield, Mass.

N. M. H.

The last thing to do with money offered by a thief in order to show our disapproval of his dishonesty would be to give it back into his hands. If the rightful owners could be found it should be returned to them, if not, then it should be used for the most useful purpose, to elevate and bless humanity.

Adams, Mass.

J. S. V.

Our ministry has not been ethically trained, nor have many of them even attempted to think themselves into the moral principles involved in the economic questions of our time. Witness the jangling voices at the present moment. A newspaper bulletin board puts it thus: "One minister says, 'Rockefeller is knee-deep in human blood,' another minister says, 'Rockefeller is a noble Christian.'" It would be well for us all, ministers and laymen, to turn to a study of the ethics of the Master and their application to the problems of society.

South Weymouth, Mass.

H. W. K.

At first I was in favor of the protest, but after these weeks of thought I find myself on the other side. The high finance of modern business must be rebuked, but it is beginning at the wrong end to refuse benevolent gifts—in effect saying to the rich, Go to the devil and do all the harm you can with your money.

BRISTOL COUNTY PASTOR.

The man in the street will judge us with a directness no casuistry can evade. The first condition of effective reproof of evil is the refusal to be benefited by it. Until we get beyond that nothing we say will carry.

Burlington, Vt.

G. G. A.

It will always be a source of immeasurable regret that the splendid work of our American Board should at any point have the taint of the ill gotten gains of such a donor.

Bennington, Vt.

W. M.

For any one to imply that Mr. Rockefeller is going to silence the American Board or cause it to wink at his misdoings (granting for the moment that he has done wrong) is to say that Mr. Rockefeller, after investigation, has formed an opinion of the American Board of which its friends surely would not care to speak. If Mr. Rockefeller is ready to give his money to promote the principles of righteousness and brotherly love which are detrimental to his own business methods (granting again that they are wrong), he does so with his eyes wide open. If he is willing to furnish funds to destroy the tools of his own invention, I for one should not say him nay.

New York State.

A. S. P.

The retention of this gift will result, I believe, in lasting injury to the Board financially, in prestige and moral leadership.

Philadelphia, Pa.

C. L. K.

As a student of sociology, I believe the whole social fabric is reared largely on injustice, and for this no individual or set of individuals is to blame. The society of today is but the expression of the civilization of today. Tomorrow it will be better. In the meantime, to refuse to accept money for the bettering of social conditions because that money is tainted with injustice would be to refuse a large proportion of the money offered and used for that purpose today, and such a refusal would be wrong. Is it not infinitely better to use money tainted with injustice for the furtherance of right than to use it, or allow it to be used, in perpetuating wrong?

Cleveland, O.

R. H.

Most of the denunciation of Mr. Rockefeller simply generates heat and throws little light on economic redemption. Furthermore, it implies a standard which cannot be consistently followed by the Church. If we refuse Mr. Rockefeller's gift we must, if we would be consistent, refuse also many of the smaller contributions and donations. If the primary question about every man's money is, "How did he get it?" we have before us a mighty task to search out the tainted, dishonest money and say we do not want it.

Michigan City, Ind.

O. L. K.

At the very head and front of all unrighteous aggregations that are enemies of the public good in this country stands the Standard Oil Co. Its methods are not as honorable as those of the pirates on the seas or the old robber barons who sallied down from their castles by the Rhine to rob travelers or lay cities under tribute. If even in the far-off, primitive age of Samuel and Saul it was recognized that to offer fat cattle to the Lord when they were gained in utter disregard of his command, or what was recognized by all parties as his command, surely we Congregationalists, who preach righteousness in the name of Christ, cannot afford to receive the gifts that are the result of such violence to all right principles.

Shenandoah, Io.

A. S. H.

One need not believe half of the stories concerning Mr. Rockefeller's practices to conclude, nevertheless, that every penny he possesses is tainted money. The American Board cannot afford to touch such wealth. Let us have no division in the Board's constituency. Such gifts as Mr. Rockefeller's must be declined—graciously, of course.

Spencer, Io.

E. E. D.

It is easy to take a position of academic purity as an objector, but to deny the heathen this proffered help in order that we may single out this particular donor for reprobation seems unjust. There are other ways of exploiting one's disapproval of certain business transactions than by withholding \$100,000 from the heathen as a big exclamation point!

Minneapolis.

L. H. H.

No one supposes that the donor expects to bribe the honored officers of the American Board. But, none the less, the acceptance of large sums of money for charitable purposes from men of notorious and corrupt business methods does become hush money and tends to deaden the public conscience.

Walla Walla, Wn.

A. R.

The Japanese Relief Fund, of which Seth Low is chairman, is sending forth statements from missionaries and other agents in Japan telling of the extreme want of many families of soldiers and the increasing demand for aid from richer lands undisturbed by war and its horrors. \$10,000 already have been sent on to Japan to be distributed under the supervision of the Evangelical Alliance. Remittances may be sent to the Franklin Trust Co., 140 Broadway, New York.

Protestants Restate Their Case

After the decision of the Prudential Committee, April 4, not to join with the protestants in ascertaining the opinion of corporate members and Congregational ministers, the protestants published the following statement:

To the Corporate Members of the American Board and the Ministers of Our Congregational Churches:

Dear Brethren: A protest against receiving \$100,000 from Mr. John D. Rockefeller has been made to the Prudential Committee of the American Board. The report of their sub-committee, declaring their purpose to accept and retain the gift, has been laid on the table until April 11, in order to give time for a wider expression of opinion. Since our entire Church is vitally affected by this action, we submit a brief record of proceedings, together with a fuller statement of the reasons why this gift should not be received.

At an informal and notably spontaneous gathering in Boston on Monday, March 20, a committee was appointed, and the following protest and appeal was unanimously adopted (printed in *The Congregationalist* April 1).

On the following day this was presented to the Prudential Committee of the Board. It was referred to a sub-committee, whose report, already given to the public, has been submitted to the Prudential Committee and now awaits their final action.

The main issue: The protest given above rests on the conviction that the Church must not stand in compromising relation to a man who in public thought represents methods that are oppressive, dangerous and wrong. We cannot disregard the effect of the association which his name, in view of facts that are widespread and notorious, unfortunately carries with it. The Church stands for leadership in moral and spiritual progress. It cannot afford to enter into any relation that may weaken or discredit it in the fulfillment of its task. The main question is one of the moral prestige and power of the Church.

Certain misconceptions: This principle will guide us to a practical solution of the difficulties and perplexities which gather about this question. All the confusion arising from the literal use of the figure, "tainted money," may be brushed aside at once. Money is impersonal; it is not tainted and cannot taint, morally. The moral element lies in the men who make and give money and in their methods of getting it, and only in relation to these men and their methods can the Church suffer moral damage. Though their money, gained by fraud or force, dribble into our treasuries or pour into it by floods, of itself it can bring no contamination.

It is by voluntary relation to the donors that moral responsibility is incurred. With the unknown or unimpeached giver, the Church is brought into no such conscious and deliberate relation. No conscience need be offended by the acceptance of his contribution. Neither at the bar of our own moral judgment nor before that of the world can we be held accountable. It follows, therefore, that the refusal of a gift from such a source as this in question does not imply "investigation of the record of every giver," and this whole practical difficulty, which has been allowed to obstruct our fulfillment of the obvious duty of the moment, falls to the ground as fictitious. The Church owes it to itself and to the public conscience to acknowledge responsibility when it voluntarily enters into dealings with a donor who stands openly impeached of serious offenses which it is our duty to condemn.

No judicial tribunal required: It is not required that the Church form a tribunal to pass judgment on personal character or probe into the business methods of all givers. Such examination is not necessary in refusing a gift. Public belief and impression, formed on extensive evidence through a long series of years, furnish sufficient basis for such action. This works no "injustice to an individual" by "singling him out" among others suspected of being "as bad as he." It is not by any act of ours that he is singled out, but by his offer to us of a gift, and by his own actions, which have already singled him out before the world as a notorious and typical instance of an evil element in national life.

Moral demand not to be obscured: However formidable may be the practical difficulties in the way of exercising this responsibility, they must not obscure the ethical demand. No price may be set on the advancement of righteousness, and no loss to be incurred may properly deter one from heroic conduct. The balancing of prudential considerations can be only a halfway station in the consideration of any moral question. A timid misgiving over the difficulty of being consistent is unworthy of the Christian Church. It does not help to say, "If we begin here, where shall we end?" Rather let us ask, "If we do not begin here, where shall we end?" Where shall we begin, if not with the most conspicuous case that has yet presented itself to our church?

Position of the Prudential Committee: Where we must end is shown by the answer of the Prudential Committee. We must end in the declaration of complete irresponsibility for the sources from which we accept gifts. Their words are: "The principle on which this policy rests is the belief that our responsibility begins with the receipt of a gift. . . . Before gifts are received, the responsibility is not ours, but is that of the donors in their own conscience." Thus they express in a perfectly frank and unmistakable way the principle on which it is affirmed that the Board has acted in the past and proposes to act in the future. It receives money from any man who offers it, and will make no inquiry and listen to no evidence concerning the way in which this money has been acquired, and it leaves itself no freedom to take account of the probable effect upon the Board or the Church arising from acceptance of the gift.

Past policy: We believe that the Church will never rest in this principle. It has not done so in the past. The Prudential Committee say: "The Church in all ages has received upon its altars the gifts of all who were moved to lay them thereon." On the contrary, by many acts and utterances the Church has declared its right and duty to discriminate among donors. For an ancient instance we may cite the words of Chrysostom: "The Church accepts no offerings from the injurious." For a modern instance we may refer to the declaration and action of Bishop Brent in refusing a donation from a gambling house in Manila.

This principle fundamentally wrong: The principle itself is vicious and corrupting. Though a trustee be limited by his trusteeship to definite undertakings, he may not ignore any moral consequences that flow out of his action. As an agent of others, he may not be less morally sensitive than he should be if acting in his own name. Whenever a trusteeship is made an excuse for ethical indifference, it is kindred to the practice that robs corporations of their souls.

The application: The principle is impossible in practice. We cannot acquit ourselves of responsibility in receiving money, for we do produce a moral effect. "Money talks," and the Board has done much in the past to give it a voice. The religious devotion, the high principles, the self-sacrifice of its donors have been constantly and justly magnified. Christians at home and converts abroad have been taught to love the men and women who, some out of deep poverty and others out of their wealth, have sent the gospel far and wide. Never again, if the policy announced in this report is maintained, can the Board's list of contributors be taken as a roll of piety and honor.

The principle now urged: Over against this position we urge the positive principle in application to this specific case. This requires that the representatives of a Christian body be peculiarly sensitive to the moral bearing of gifts offered, and especially to the social effect arising from their acceptance. Every high-minded man in the personal conduct of life takes a position similar to this. There are some men with whom he will have no personal relations because he deems them to be compromising. He stands on his honor and is nobly jealous for his character.

This principle, instead of being less important where organized bodies are concerned, is more essential, since the corporate relation has consequences more far-reaching than the personal relation. If, from any cause, the proposed relation promises to bring embarrassment, refusal to enter it is justified by the law of self-respect. A Christian corporation has a character which it may not compromise by doubtful alliances.

Urgency of present need: The application of this principle was never so much needed as now. The Church finds itself in danger of losing its moral leadership. It is painfully feeling the estrangement of the common people. It cannot be blind to the growing alienation between those who have and those who have not. Its message is to the entire human family, and a deepening sense of social obligation has touched its heart. And not only human fellowship, but the interests of righteousness are at stake in the problems of trade.

The methods governing the affairs of great corporations are far more significant in their ethical consequences than even the personal character of the men who direct them. The battle is on between forces that are socially destructive and those that seek a finer order of justice and human opportunity. There is no question on which side of this contest the Church should stand. It is necessary for it to be exceedingly jealous of anything that may swerve it from its own task. Every act must be avoided that seems to ally the Church with the wrong side, to impede its action or to render its efforts and utterances ineffectual.

Constraining motives: The motives which constrain us to this appeal are a deep solicitude because of the corporate evils that threaten our nation, our sense of the solemn and imperative mission of the Church as the moral educator of the people and a jealous zeal lest its energy and authority be impaired by any seeming compromise with the evil it is set to condemn. By the convergence of these motives upon this special case now brought before us as a Church, it is lifted into commanding importance, and our decision is fraught with momentous and far-reaching consequences.

CHARLES F. CARTER,
PHILIP S. MOXOM,
REUBEN THOMAS,
WILLIAM V. W. DAVIS,
CHARLES L. NOYES,
DANIEL EVANS,

Committee.

A Rejoinder from the Standard Oil Company

A STATEMENT ISSUED APRIL 6 BY MR. S. C. T. DODD, CHIEF COUNSELOR OF
THE COMPANY

There may well be a difference of opinion on the abstract question whether the board of missions should receive gifts unless satisfied that the giver is honest, but all will agree that if he who brings his gift to the altar must come with clean hands, still more should he who ministers at the altar and receives the gift be free from stain. There is no excuse for those who make money dishonestly, and still less excuse for those who in the name of religion falsely accuse their fellowmen.

The objection to Mr. Rockefeller's gift is based upon the allegation that he made his money dishonestly. This accusation, if false, is vile, and being made by ministers in the pretended interest of morality is doubly vile. The assertion should not be made unless it can readily be established by specification and proof. I have seen no proof, and no attempt even at specification, except in the protest of Dr. Gladden. He says: "In this case the investigation has been thoroughly made and the facts known. The legislative inquiries, the records of the courts, have given the reading people of this country the materials for a judgment upon the methods of Standard Oil, and there never was a day when their minds were as clear on this subject as they are now."

Then follows the specification: "Mr. Rockefeller may deny that rebates are now given to the Standard; but the Standard now controls about two-thirds of the railroads of this country, and its power is exerted in establishing classification of freights in such a way that it can kill competition. Rebates are no longer necessary."

The assertion is not true. No such state of facts has ever been disclosed by any investigation nor supported by evidence in any court of law. No such facts exist to be proved. The Standard Oil Company does not own a share of stock of any railroad company nor does it control any railroad company. Stockholders of the Standard undoubtedly invest in railroad as in other shares, but the stockholders of the Standard are not a majority on the board of directors of any railroad company, so far as I am aware, and therefore cannot control.

The question of railway rebates and Standard control of railways was investigated by the United States Industrial Commission in 1900, and they reported no such facts. Members of the Standard and of the railways were examined in relation to these subjects. It was shown that prior to the enactment of the Interstate Commerce Law the rebate system was universal. Railroads made their nominal rates higher than they expected to obtain from regular shippers, and the amount of actual freight to be paid was a matter of contract. Each shipper made the

best terms he could. The Standard did not invent this system; it found it existing, and could not do business without submitting to it.

Like all other shippers, it made the best terms it was able to make with the railroads. Its refineries were located at points where it could take advantage of railway competition. It also strove to give equivalents for reductions in freight. It shipped not only carloads but trainloads. It provided terminal and other facilities and assumed all risks of loss. Public opinion, more enlightened in these days than in those, may have discovered that this was all wrong; but at that time the business man who did not accept that method would better have closed his shop.

The stories told of the immense aggregate of the rebates paid to the Standard were shown by that investigation to be untrue. A large portion of the rebates paid were not discriminatory. They were paid to all shippers who shipped exclusively by rail. It was impossible for any shipper to know with certainty what rates his competitors were paying. The Standard often found that its competitors had been paying less rates than it paid. Furthermore, the public obtained the advantage of the low rates received. A reduced price for refined oil kept pace with reduction of rates, whether this reduction was by way of rebates or otherwise. And the price at which the public, for many years, has been obtaining oil would simply have been impossible had not shippers forced the railways to reduce their rates, which they did first by rebates and later by open schedule.

The system of rebates has happily received the condemnation of law. The Standard welcomed the change as a beneficial one. But to say now that it should not have obtained the best rates under the old system which its position enabled it to obtain is an impossible counsel of perfection.

The evidence before the Industrial Commission shows very clearly to any unprejudiced mind that since the enactment of the Interstate Commerce Law the Standard has obeyed it in every particular. The evidence of the Standard managers and freight agents was corroborated by the certificates of managers and freight agents of all the leading railways of the United States to the effect that by no rebates, arrangements, devices or plans of any character had the Standard received less rates than other shippers.

It is true that allegations to the contrary were made before the commission; but these were founded upon surmise and were not sustained by proof. Neither did the commission find them to be true. Any candid man who will read the evidence must be satisfied of the truth of the

facts sworn to by the Standard Oil Company, corroborated as they are by the officers and agents of the railroads themselves.

On the subject specifically alleged by Dr. Gladden, Howard Page, the freight agent of the Standard Oil Company testified as follows:

Q. Is it a fact, as has been frequently stated, that over lines of railroad where the Standard Oil has very large shipments, the rates on oil are frequently made, relatively speaking, lower than over other roads where the business rivals of the Standard Oil Company have large shipments and where the Standard Oil Company's interests are relatively small, and that this difference in rates to the advantage of the Standard Oil Company is brought about by the influence of the Standard Oil Company officials? A. That is absolutely not true, sir. In the first place I do not know any railroad on which competitors of the Standard Oil Company ship that we do not ship on ourselves, and the oil rates of the United States from the various oil shipping points are on a basis. In other words, the same rates apply from all of the Pennsylvania oil fields, both East and West, and the same is true of the Lima field, and while we may not be located at the very point some competitor is, he has the same rate from his shipping point in that field that we have from our shipping point in the same field.

Q. Are the Standard Oil Company officials or stockholders ever in a position, as railroad officials, where they can give favors to the Standard Oil Company in its shipments? A. I am glad you asked that question, sir. I do not think it, but I know. Mr. Rice wishes to give that impression, and I can say in reply that since I have had any knowledge of railroad rates on the Standard Oil Company's business, no official of the Standard Oil Company who is connected with railroads has ever made a rate or arrangement for the Standard Oil Company, nor have any of those gentlemen who are connected and have interests with railroads ever asked me to give any undue or unreasonable, or in fact any share of the Standard Oil Company's business over such a railroad. In other words, the Standard Oil Company's business stands on its own merits; and, as I before said, none of these gentlemen who may or may not have interests in these various railroads have ever made a rate or made an arrangement for Standard Oil Company business. That business is done by me, or by the proper party in whose territory or district the question may arise.

Q. Should you be sure to know whether that was so or not? A. I should know. If any of the gentlemen who have large railroad interests, as alleged, made a tariff or arrangement with a railroad for our business I certainly should know of it. I should be advised of it, as I am the proper department that has a record of those rates, and should have to know, necessarily.

Q. Do you understand that shipments of the Standard Oil Company have not been influenced toward certain lines by the fact that the officers of the Standard Oil were reputed to be large owners of the stock of those lines? A. In no way, sir; and you can readily see that if the Standard Oil Company's business was run on the basis of favoring the individual interests of the different stockholders of the Standard Oil Company the company's business itself would necessarily suffer.

Q. Is it true that officers of the Standard Oil Company have offices in different railroads? A. It is true that Mr. William Rockefeller, for instance, is a director in some of the railroads. He probably also is a bondholder in the United States, but there is no connection between such interests and the interests of the Standard Oil Company, or the business of the Standard Oil Company.

Such evidence should satisfy any candid mind of the incorrectness of Dr. Gladden's assertion. It will probably not satisfy a mind like Dr. Gladden's, who subsequently made the statement that "the denial that rebates have been extorted since the Interstate Commerce Law was passed is not credible. I know from statements made to myself by parties implicated that such rebates have been extorted by other corporations. I doubt if the Standard is more virtuous than the rest."

On a mind so prejudiced evidence is lost. Dr. Gladden seems to know something of cases in the courts on the subject of rebates, and should know of several important cases tried in the courts of Pennsylvania against a prominent railroad to recover penalties for granted rebates.

In which every effort was made to prove rebates paid to the Standard Oil Company. No such proof could be produced; but it was proved that rebates were allowed and paid to two of the Standard's principal competitors. This may serve to remove Dr. Gladden's doubt whether the Standard is more virtuous than the rest.

Those who contend that the Standard has been built up by means of railway discrimination willfully shut their eyes to the real causes of the Standard's success, and are poor students of the problem of modern industrial combinations.

If this, the only specific allegation made against John D. Rockefeller, is proven to be false, it should make the public, and particularly the religious public, more careful and charitable in its allegations.

No doubt many have been prejudiced against Mr. Rockefeller by sensational writers, whose articles, accompanied by portraits and caricatures, are intended to create the impression that Mr. Rockefeller was principal in the affairs relating to the organization of the gas and copper companies, although no fact showing such connection is stated. The Standard Oil Company has already denied that it had any connection or interest, directly or indirectly, in the organization of these corporations, and on the best authority the same denial is now made for John D. Rockefeller. He had no connection with nor interest in, directly or indirectly, the organization of these corporations.

(Signed) S. C. T. DODD.

Minnesota to Rhode Island

When Rev. James E. McConnell of Northfield delivered that masterly address at the meeting of the American Board in Grinnell last October, his many Minnesota friends saw the handwriting on



REV. J. E. MCCONNELL

the wall and knew that before long we should have to surrender him to some important Eastern field. Since then several churches have sought his services, but Union Church, Providence, R. I., is the fortunate body to secure him for a pastor. Mr. McConnell is in middle life and combines the vigor of the West with the culture of the East, through his birth in Ohio, education at Oberlin and training in Union Theological Seminary. Graduating from the latter institution in 1887, he became pastor at Churchville, N. Y. During the first year of this pastorate he married Miss Marion V. Ellis of Brooklyn, then leading soprano soloist at Tompkins Avenue Church.

From Churchville Mr. McConnell was called to Northfield fifteen years ago, after the committee had swept the horizon for a combination of college-graduate preacher and pastor. That he has nobly filled this important position is shown by the universal love and esteem of his Minnesota brethren and the fact that the church has grown from 400 members to 800. He has obtained wide reputation in the state and denomination for pulpit and platform work.

With reluctance we surrender Mr. McConnell to the imperative need of New England, sure that in the great commercial and manufacturing city he will be a forceful, eloquent and spiritual leader.

R. F. H.

R. J. Campbell says that if all the Anglican bishops could have been sent for a voyage around the world during 1904 it is possible the vexed school question in England might have been at an end now.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

The Election

The election is over and Judge E. F. Dunne is mayor. The council is Republican by a small majority. Four or five "gray wolves" as they are called, were elected in spite of the efforts of the Municipal Voters' League to defeat them. It is a cause for shame that men like Hinky Dink *alias* Michael Kenna, saloon keeper "Ed Cullerton," Michael Brennan and Bath House John should be members of a council to govern a city like Chicago. Yet these are the men whom Judge Dunne spoke of as his friends and whose canvass he favored. Notwithstanding his efforts, the leaders of the last council, Aldermen Foreman, Bennett, Young and a few men like them, were re-elected by large majorities. While the present council is not quite as good as the last it still has a sufficient number of strong men in it to prevent the mayor and his friends from going too far.

Mr. Harlan made a good fight. But he was handicapped from the start. His standing in the party was not thoroughly satisfactory. No one doubted his honesty or his ability, and every one admitted that he would make a better mayor than his opponent. Still many Republicans refused to vote for him. In at least four Republican wards where Republican aldermen were returned, Dunne received a majority of the votes. It is supposed that the Lorimer faction voted against him. But the stay-at-homes elected the Democratic candidate. Fully 70,000 men either failed to register or found it convenient not to vote. Of these a large majority would have supported the Republican ticket. Thousands who voted for Mr. Harlan did so against their wish, chiefly because they feared lest Dunne bring back the "grafters" and make the city government more corrupt than ever. Both candidates stood for municipal ownership, though Mr. Harlan was the more conservative. Dunne has been for immediate ownership and promised it in every speech he made.

The figures which show the vote cast are instructive. Dunne received 161,686, Harlan 137,232, Stewart, Prohibitionist, 2,980, Collins, Socialist, 20,333, giving Dunne a majority over Harlan of 24,454, a majority over all the three candidates of 1,131. Dunne had the advantage at the beginning of all the votes under the control of the City Hall and he was supported by "the under world" as Raymond Robbins calls it, by the saloon keepers and by all who have hopes of graft, for it has been in the air that if the Democrats were successful the good times of years ago would return. But this may not be so. Judge Dunne declares himself unequivocally in favor of Civil Service and opposed to inefficiency and dishonesty of any sort. If he tries to give the city an honest administration he will have the hearty support of Republicans as well as Democrats.

The Municipal Experiment

There is no doubt that the majority of the voters in Chicago favor municipal ownership. They do this for two reasons. First, the service given them has in recent years been extremely poor. Then, second, they remember Yerkes, and how he exploited the street car systems of the North and West Sides, as they believe, in his own personal interest. If there is profit in running these systems, let the city have it, they say. There has been less criticism of the South Side system, whose service, on the whole, has been fairly good. But the recent sale of this system to Pierpont Morgan, Marshall Field and John J. Mitchell, capitalists, at \$200 a share has aroused the slumbering envy of anti-capitalists and secured the large vote in favor of immediate ownership. It has been forgotten that these companies

have property rights, which they will not surrender except for their full value, or under compulsion of the courts. Lawsuits will first be in order, and it must be years before any of Judge Dunne's promises can be fulfilled. True he has already cabled Glasgow asking the loan of its expert for thirty days to examine conditions here and report to him. True there is a small system known as the Adams Street system whose franchise has expired, on which the city, if it had the means, might experiment. But were this done, transfers would not be available, and the people who patronized these cars would have to pay an extra fare. It is doubtful if this would be popular, or if the line could be made to pay expenses. Then there are the 99-year rights and many franchises not yet expired of the other systems.

So that the results of the election are, that while the people have declared for municipal ownership at once, the most that can be done is to begin condemnation proceedings in the courts. These will be costly and tedious. Perhaps even the judge will find it for the interest of the city to make good terms with the companies and defer the attempt of ownership till the city has the money with which to buy out the companies and re-equip the roads. Already the employees are clamoring for increased pay and shorter hours. So that the most that can be said is this. The managers of railways all over the country have received a severe rebuke for poor service, large dividends and watered stock, and the city has on its hands a problem which will call for the best wisdom in the world to solve. For the next few years Chicago will be the most interesting city in the world for the study and discussion of problems which enter into municipal ownership. Hitherto work undertaken by the city has not been of a sort to create confidence in the ability of city officials to do well anything intrusted to them.

Minkler Studies

A large attendance of ministers Monday morning indicated the interest which is felt, especially among the younger brethren, in this subject, and the address which Professor Scott gave was the result both of experience and observation. First of all he thinks young ministers should read devotional books, not those of recent years, but books like the Confessions of Augustine, Jeremy Taylor's Holy Living and Dying, Pascal's Thoughts and Pilgrim's Progress. He places high value upon biographies like that of McCheyne, which in a way represents the mystic school, that of Phillips Brooks, which represents Schleiermacher and Robertson, which is Coleridgean in its character. Old Testament study should be thorough, comprehensive and continuous.

A Useful Man Gone

Mr. A. W. Kimball, a member of the Evanston church, who has recently died after a protracted illness, was not only useful in the church but to the community and the great city near which he lived. Born in Lynn, Mass., March 7, 1844, a student at Beloit at the breaking out of the Civil War, in which he served two years, he has passed away in the strength of his manhood. For many years he was connected with the Northwestern Mutual Life Insurance Company. He was a friend of all whom he could serve, gentle and attractive in his manners, an excellent business man, a lover of good literature, in which he was widely read, passionately fond of nature and of the beautiful, but happiest when doing something to help others. He was the first president of Evanston's "Camp Good Will," was one of the directors of the City Missionary Society and for years was chairman of the board of trustees of the Evanston church. He was buried at Cooperstown, N. Y.

Chicago, April 9, 1905. FRANKLIN.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

133. *What new phase of truth that differentiates it from the accepted truth of the last generation is presented to the Christian worker today claiming his attention? This question has application, not to disputed theological questions, but to the practical phases of truth that the Christian worker should regard.*—O. C. C. (Illinois.)

Many things might be said in answer to this question. I should be inclined myself, however, to emphasize three points: First, the bringing in of the idea of evolution, which has affected our practical as well as theoretical views of things. Second, the new feeling for the social applications of Christianity, with its increasingly clear consciousness of the likeness of men, of the sacredness of the individual person and that we are all members one of another. Third, the deepening feeling that we have stated no religious truth so that it shall mean most for our lives until we have gotten it into really personal spiritual terms.

134. *Is it true that Sabellianism is quite generally accepted today? And what objections are there to the theory?*—"Q." (Wisconsin.)

In the original sense of the term, it may perhaps be doubted whether there are any Sabellians today. But there have been a good many modifications of the strict statements of the Nicene theology that have naturally enough been called Sabellian by those who have criticized them. The old Sabellianism gave a trinity that was only successive. None of the later views are, in this sense, truly Sabellian. All the newer views which have been so-called may be said, perhaps, to agree in trying to give full significance to Christ and the Holy Spirit and still avoid a plain tritheism. In this later sense, in a general way, I suppose it may be said that Sabellianism has been quite widely accepted. But, on the other hand, there are still many defenders of a view that is even more distinctly tritheistic than the old Nicene statement itself. A part of the present theological confusion at just this point is no doubt due to the fact that the two classes of theologians use, in their thinking, two quite different metaphysical systems.

135. *We are told by devout, reverent scholars, who study the Bible as a scientist would study his special subject, that in the Old Testament there is not to be found a single allusion to Jesus Christ as a real person. And in the New Testament the incarnation is a myth and our Lord appeared among men as St. Paul, Luther, or any other human being. He only came out a little better than ordinary men. Miracles are denied; divinity is attached to Christ in the same way in which Shakespeare and Browning are called inspired. Now, how are such teachings to help us tempted men to accept Christianity and to come into Christ's kingdom, and how will the world be made better by casting doubt on the foundations of our faith, and banishing "the Chief among ten thousand" to some Isle of Patmos?*—S. E. B. (Massachusetts.)

(1) Surely, we all want finally the truth, and we must believe that the truth, whatever it is, will ultimately be best for us. We can afford, therefore, to wait with all patience and courage for the truth to come out. And certainly no good end can be served by trying to check scientific investigation. Here we need only insist that the investigators shall be really competent. And competency in historical criticism, I fear, has not always been pres-

ent. For competency includes a breadth of judgment that the minute investigator seems frequently to lack.

(2) On both the conservative and the radical side, too much, doubtless, has been made of *a priori* views of how God must have proceeded in the revelation of himself. Neither side has been quite content to make a humble study of how God did proceed.

(3) For the fullest recognition of the significance of Christ, direct reference in the Old Testament to the historical character of Jesus is not at all necessary. It might still be just as true that God was, step by step, preparing the way for his full manifestation in Christ. The point of view of the Gospel of Matthew, for example, would still be quite true. We might still have, in the Old Testament, the record of a progressive revelation of God which actually culminated in Christ.

(4) While it is true that destructive views concerning the New Testament have been entertained by many, and the theories of the incarnation are less dogmatic than formerly, and while, also, many are failing adequately to recognize the real uniqueness of Christ, still the practical lordship of Christ was never more certain among men than today, nor, I think, belief in him as the supreme revelation of God. He still confronts all our theories and criticisms as the most significant fact of history, its crowning personality, in whom God most certainly finds us. It seems to me I can see plain reason to believe that Christ means distinctly more, not less, to men today than ever before in the history of the world. And in the face of this great broad fact the Christian may, I think, be content to wait patiently for the full truth to come out, in spite of a good deal of statement that may seem to him radical, or destructive, or even wild.

136. *In your reply to Question 101, the term "psycho-physical law" is used in a supposed possible explanation of the influence of an answered prayer for rain. Please explain the meaning of the term as so used, and in what respect the explanation it would afford would be preferable to that of Professor Huxley: that to pray for rain no more involves a breach of law than to ask a correspondent to answer a letter.*—S. H. W. (Long Island.)

By the term "psycho-physical law" I referred, of course, to such uniformities as seem to hold in the relations of mind and matter. Some of the later investigations seem to indicate at least a possible approach to the statement of such psycho-physical laws, in the same way in which we have before reached physical laws, on the one hand, and spiritual laws, on the other. The assumption, of course, which underlay my answer was that the divine action must always be consistent with itself, and in that sense formulable under law. Mr. Huxley's suggestion seems to me to be not at all an explanation, but only saying, very justly, that one of the two things referred to might be as rational as the other. He does not explain the rationality of either.

137. *If evolution is a continuous process of development, will not sinners gradually become something better, develop into something higher? And then what becomes of hell? Why will not every one eventually be saved?*—F. L. P. (Ohio.)

This question shows, as some earlier ones have, a very common misconception of the evolution theory. So far as it is from being true that evolution guarantees perpetual progress on the part of each individual that it rather, in the Darwinian form, holds that all progress comes about through a struggle for existence, in which there is ruthless destruction of those unfit to survive. There is obviously plenty of room for a vigorous doctrine of

penalty on the evolution theory. Indeed, if its suggested analogies were pressed too literally, it might seem to be even more ruthless than the strictest Calvinism. We at least cannot argue from a strict application of the evolution theory to individual salvation for all individuals. But, quite aside from this, it seems to me that it is a procedure quite unjustified to argue in either direction from these laws of the lower evolution to what must hold for men.

Henry Churchill King.

A Conference of Western Colleges

The third annual conference of the Congregational colleges of the Interior was held at Galesburg, the beautiful home of Knox College, March 29, 30. Sixteen of the twenty-one institutions were represented by thirty-five or more men and women. This body, composed of the president and two members of each faculty, impresses one as intensely serious and practical and is growing in unity and strength. These institutions represent 8,000 students, 604 trained teachers and property worth at least ten millions. With few exceptions they have received help from Dr. D. K. Pearsons, about half of them have been assisted to libraries by Mr. Andrew Carnegie and one, Oberlin, has received gifts from Mr. Rockefeller. But the chief financial basis of these institutions has resulted from sacrifices by people of moderate means and the generosity of New England givers.

Dean Parsons of Colorado and Dean Fitch of Oberlin read exceedingly helpful papers on problems of the social life of students as related to co-education. In discussion it appeared that much difference existed as to restrictions and regulations, though in most of the colleges careful supervision of the social life of students was maintained.

The question of co-operation with professional schools was introduced by a special committee, of which Dean J. H. T. Main of Iowa College is chairman. The lengthening of professional courses has increased the temptation for men to leave college at the beginning of the Senior or Junior year and begin professional study, and many universities have doubled the temptation by offering to high-school graduates the two degrees of B. A. and of law or medicine in six years. It was proposed by the committee that the colleges defend themselves by teaching professional studies in the Junior and Senior years which will be accepted by the professional schools—studies in biology and chemistry for medical credit, and politics, economics and the principles of law for law school credit. It was shown that this was already done by many of the colleges upon agreement with professional schools. Further development of the plan could easily be made if means were provided in moderate amount. An alternative plan, adopted by Carleton College, of sending the Senior who expects to enter professional life to the professional school for his last year and recalling him at Commencement to grant his degree, crediting the professional school year as the Senior college year, was not received with favor.

There was a note of hope of the steadily increasing influence of the college, with realization that the drift of modern education required some modification of methods; but the sentiment for maintaining the old ideals of full all-around training for the college man found unanimous response.

The next meeting is to be held with Colorado College, and President Perry of Marietta will preside.

D. F. B.

The aim, if reached or not, makes great the life.—Browning.

The Schoolmaster*

By Zephine Humphrey

XX.

When is it that one begins to expect the spring? From the end of January? Surely as early as that. As soon as the days grow longer and the sunlight takes on its wide shining look, prophetic of happy change. Snow and ice may be everywhere, but the heart knows its premonitions. It is not that memory plays a part. If that were so, there would be discouragement in the certain knowledge of storm and delay ahead. But out of the new-springing life in itself the mind builds up a new vision. If there had never been a spring before in all the world, one would yet know perfectly what to expect.

February being past, David and Ruth tramped the hills together. Sometimes a knight or a lady, looking wistfully after them, was bidden come join them. Once the entire Round Table accompanied them, whooping joyfully round their path. Nancy and Lucy Bridges were more often with them than not—lonely little Lucy whose mother's strange disappearance early in the winter had left such a cloud upon her. Yet sometimes they went alone, climbing strenuously the sides of cliffs or the rocky ways of the just unfettered brooks.

"It seems an insult to offer to help you," said David, looking down.

Ruth shook the hair from her eyes, and looked up laughing.

"O, I don't know!" she answered.

So then he reached his hand down and pulled her up beside him. The point of rock on which they stood was so narrow that they had to stand close and remain hand in hand for mutual support. Beneath them a white cascade foamed and roared. They did not speak, nor did they look at each other. Then Ruth pulled her hand away.

"Look out!" she cried, and cleared the rock with a spring, like the lithe young animal she was.

When winter reasserted itself and the late snows fell, they sat in the kitchen's cheerful glow with Mr. Eldridge and Nancy. Here Ruth generally removed herself a little, leaving the conversation to the two men. Her face was not always tranquil as she sat in the background sewing. Sometimes she knit her brows and gave her head a quick toss. Then again she let her hands fall in her lap, and regarded the two unworldly faces framed in the southern window, her eyes and mouth changing swiftly from sadness to whimsical humor and back again to sadness. What she was thinking about at such times it would not be easy to say. The practical outcome was always the same. She rose, sighed deeply, laid by her work, and prepared the most careful supper her skillful fingers could achieve.

Out in the meadows, towards the end of March, came a day of spring's realization. The wind blew caressingly warm from the south, soft as the wild-rose petal whose promise it held, sweet with the smell of wet earth. The sky was a misty tender blue, a thing of sunlight and air. The look of the valley was clear-swept and wide. The hills were bathed in a shining light, subtly sparkling. The bare trees in the soft blue mist stood dreaming of new leaves. Everywhere the sound of the hurrying brooks; everywhere—hush, hark! From far across the meadow the strain of the song sparrow came ringing, so sweet, too sweet, almost pain.

"This used to be too beautiful for me even in the city," said David thoughtfully, looking out across the meadows. "It hurt me; I could not stand it; it was too much. I don't feel that way now."

* Copyright, 1904, Zephine Humphrey.

Ruth did not reply for a moment. She was balancing herself on an edge of bare rock and looking also across the meadow in the direction from which the song sparrow's notes had come.

"I suppose you are stronger, bigger, now," she answered at length; "better able to comprehend."

"That isn't entirely it, I think," David responded slowly. "I have a feeling, when I am with you, that your soul helps mine out, that the use of your nature as well as my own makes me trebly rich."

A warm flush overspread Ruth's face. He had never spoken like this to her before. She was almost glad that he did not continue, for her heart was beating fast. She got down abruptly from the rock and walked away from him over the meadow, her face struggling—could he only have seen!—with pain, rebellion and a quite irrepressible gladness. He followed after at first; then, the expression of her shoulder not seeming friendly, he paused and looked hurt. So long as David followed, Ruth walked fast. "I will not, will not!" said her thoughts. But when he paused, her footsteps slackened. After all, what was the use of walking into the swamp?

"O, here are some hepatica buds!" she cried. And she waited, stooping, till he came up with her.

April drew out its shimmering length between sunshine and shower, soft cloud and soft blue. The green of the swamps overflowed into the meadows and ran the length and breadth of the valley. A little way up the hillsides, too, towards the end of the month, and out along the branches of the lower trees, to break forth in fanlike leaves, tender, crumpled, delicate. But the shaggy hills still waited, gray with winter. Doubtless they felt the touch of the tide of new life washing their bases, and were quickened and cheered. By and by it would sweep to their very crests, they knew it well, meeting there the ascending tide from the valleys beyond, and breaking with it into a tossing surf of leaves. They knew it well, and could wait.

David also could wait—at least a little longer. Even in love his nature kept its fine austere control. His life was still in accord with the gradual progress of the year. Ah, doubtless nature knows best. The unfolding of leaf and flower is too subtle, too delicate a process to be hurried by touch or breath. But the fullness of the season was coming. coming. The knowledge of it was almost a fear of joy.

There was often a certain trouble between them now. They separated by common consent, and climbed in silence, one on either side of the brook. When the barrier was widest, their eyes lingered upon each other across the gorge; but when the two paths led downward, close together, they listened carefully to the hermit thrush. Once Ruth took advantage of a wide swerving of her path to break away entirely, and sat for five minutes on a stump, strange tears in her eyes. "How can I, can I, can I?" was what her thoughts said now. David meantime poked the stones of the brook and waited. He did not pretend to fathom Ruth's moods, but he knew she would return.

Then, at last, on a sudden, May! The development had been so gradual that one had not realized how near was the consummation. It seemed to come with a leap. The tide of green overflowed the hills, the birds burst forth into songs, the meadows were lusty with springing grass—were these things really begun before, or had they come in the night? The air was warm and vibrant, alive, full of

the fragrance of growing things; the sky was a bending blue.

"David," said Ruth, "I almost think I won't go to walk with you today."

She stood above him on the doorstep and twisted her fingers lightly together, looking off at the dreaming hills.

"I'm tired," she added hastily, feeling his eyes upon her.

But David did not lower his gaze for all this explanation. A change had come over him, too, in the night; he was faithfully keeping pace. A bluebird flew to its calling mate on the bough of the tree above them. Presently Ruth's eyes wavered in their determined scrutiny of the hills and fell with a despairing sort of protest upon David's. Then the young man smiled and held out his hand.

"Come," he said.

They did not speak at all as they climbed the hill. The prairie-weed was bursting into leaf about them, the brook hailed them from afar and came tumbling to meet them as they rounded the slope, the song-sparrows sang high and sweet. When they had crossed the brook they took the turn to the right and stood with their elbows on the topmost of a pair of bars. At either end of the bars stood a spruce-tree, sentinel, and beyond them a sunny open space, hedged round with trees, served as vestibule to the cathedral of the forest filling the sky to the west. In summer a solid leafy wall broken only by one gothic arch where the path led in, the forest was now hardly substance; a dream of a forest it seemed. The tall trees stood in a sea of pale green underbrush, and about their delicate bare boughs hovered a still paler mist of green, airy, vanishing. The shadows were as yet hardly shadows, only quiverings in the light. The very song of the hermit thrush seemed a pulsing of the air, as if there could be nothing tangible about this springtime vision. Very just and right was the intervention of the bars; human feet should not intrude. Yet after all what could be more a part of the spring than the two young things leaning there?

"Ruth," said David at last very simply, "I love you. Will you be my wife?"

So; it had really come. Women, with all their subtlety of perception, often do not allow themselves to recognize that which has not been crudely stated; commonly they make no pre-decisions. Ruth dropped her face into her hands, still leaning on the bars, and caught her breath. Then, still without a word, she turned away among the spruces. She must be alone to decide this thing, alone with the trees and the brook. Pushing in until the fragrant evergreens closed her round, she sat down on a rock by the brook and gazed at the water with troubled eyes, which did not know how they rejoiced. All her woman's life thus far had been given to the care of a dreamer, tenderly given, but sadly too, with frequent rebellious outcry against the failure which the high-purposed bring on themselves. Was it possible that she was going now voluntarily to link herself forever to another such unworldly destiny, with its visions and strivings and certain disappointments? The poverty, that was nothing. The meager environment, that was only something. But the bitterness to the man she loved, could she stand it for him? To—the—man—she—loved! Ruth repeated the words deliberately, her eyes fixed on the stream. Then suddenly the woman in her rose up, scolding the weak girl. That she should hesitate! How much better could she stand it, pray, to be absent from him, not helping him do and bear? The conscious struggle was brief enough, being but the culmination of the unconscious strug-

gle which had gone before. The woman new-created rose and stood a moment smiling down at the water which slipped beneath her feet. Then she turned back through the spruces.

David had not moved from his place beside the bars; he had only turned a little that he might watch the spot where Ruth had disappeared. When he saw her coming, he still did not move. Something in her face told him that it was now her will to act. She came towards him slowly, gravely. When she stood before him, she held out both her hands.

"Will you take them?" she said gently.

Later they went hand in hand out into the pasture where they had first known each other. Back there by the bars, where the trees had closed them round, they had forgotten that there was anything or anybody in the world but themselves; now the valley came in sight again. Ruth recognized the altered look in David's eyes as he gazed for a minute away from her. So soon was it beginning? She clenched her hand involuntarily and faced her rival, sweeping its fair untroubled length with her eyes. Her rival! The fact must be admitted. Then David turned back to her.

"That was a very great sigh," he said tenderly and a little anxiously too. "What's the matter, dear?"

Ruth looked up at him laughing.

"Nothing at all," she answered.

Her part was beginning too.

David captured her other hand.

"We will work together, you and I," he went on in his musing voice, "work together all our life to find out and show to the valley its own high standard. Look at it now, how beautiful! If it only lived like that! But you can help it because you are beautiful. You may save it, Ruth."

There was certainly never any predicting what Ruth was going to do. She pulled her hands away now and, taking a bit of her skirt between each thumb and finger, made a deep slow courtesy to the valley.

"Behold, my rival," her action signified, "my lord desires that I devote myself entirely to your service."

Then, noting the puzzled look in David's eyes, she grew straightway serious.

"The work is yours, David," she said. "I will help you all I can."

When they made their way back to the valley the light spring dusk was falling. The meadows rang with the song of the frogs, pale mists lay over the hollows. There was going to be no darkness tonight, for already the moon moved golden through the sky. Before the daylight had died away in the north new shadows would spring into life beside the trees, delicate, airy shadows, such as suited the season.

Mr. Eldridge stood waiting in the doorway of the cottage. When David and Ruth stood before him he laid a hand slowly on each of their heads and blessed them.

XXI.

It is not yet apparent that Lincoln's perfection has been finally achieved. Yet of course the consummation might happen any day. The mountains are still there, as beautiful as ever, and the seasons still pursue their way grandly over them. It only remains for the people to care enough, and therefore make up their minds. It would be impressive to read some day in the morning paper:

"News has been received, from reliable neighboring sources, that the village of Lincoln, in the state of Vermont, has reached the goal of humanity and is ready for the establishment of the Kingdom of Righteousness. But as such establishment depends, of course, upon the concurrence of all mankind, being no local affair, there seems nothing for it but that Lincoln shall wait for New York and London and Rome. The public is adjured to remember that standing still is perilous. Lincoln must not long be kept waiting. Moreover, there is a certain element of shame

to a right-minded city in being out-stripped by a hamlet. Therefore it is probable that our next issue will record the due succession of New York to the long-desired estate. Congratulations are to be extended to Vermont for its zeal and expedition in the accomplishment of this important step."

But, as yet, no reporter has enriched his fame by securing this item of news.

There was a wedding one summer day in the little white village church. All the Round Table was there, occupying front pews, solemn in Sunday clothes. Mr. Eldridge performed the ceremony. His gentle old voice was tremulous with feeling at first, but it gradually took on a steady, triumphant cadence, as he looked in the eyes of his son before him, and from them to those of his daughter. There might have been only they three in the church. As for Nancy, she caught her breath, and clutched the bride's bouquet bravely. But the Lady of the Lake sobbed aloud, till Sir Lancelot reached under the pew and pinched her.

Through the open doors and all the windows, the tide of the summer flowed in. There was light and song, color and fragrance—what joy! A man's face and a woman's, appearing briefly in the doorway, seemed not to mar the harmony, though they were crude enough.

"S't, 'Ratio!" said the woman. "Don't let 'em see me. Take care."

And the man roughly guarded her.

But no one, not even the sexton, was looking their way just then. They departed softly, unseen.

The little organ labored stoutly, doing its breathless best with the Mendelssohn wedding march. The stops flew in and out. The result was all-satisfying, if the bridegroom's face be a test; and the bridegroom was a musician, and knew about such things. He trod the aisle, with his bride upon his arm, as if the door before them were the gate to heaven. And perhaps indeed, giving the subject a long enough range, the case was even so.

All the people of the village having crowded into the church to witness the ceremony, there was, for the moment, no one on the broad stone porch when David and Ruth came out. They were alone with the mountains. Therefore David stooped and kissed his wife, and then held up her hand clasped in his to the hills.

"Now!" he seemed to say, gladly, confidently, as a promise of new achievement.

And doubtless the hills were reassured.

In the end, surely, surely; there can be no manner of doubt. Already the wind in our faces, already the mighty sound. Hasten, New York, London! Tomorrow Lincoln may attain.

[The End.]

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

April 16, Sunday. *Gethsemane*.—Mark 14: 26-42.

Gethsemane cannot be shared or delegated. Yet how human this desire for companionship in trial. We are not to reproach ourselves that we cannot wholly enter in to our friends' deepest and hardest experiences, it is much if we give sympathetic comradeship. How characteristic, that Jesus in the hour of his greatest trial should be thinking of the temptations of his disciples. He won this serenity of heart through an experience of which he himself declared, "My soul is exceeding sorrowful, even unto death." *Holy Father, by Thy love declared in Thine own Son upon the cross, have mercy upon us and take away our sin. Redeemer of the world, who gavest Thy life for our salvation, be Thou our leader and our king. Spirit of the Living God, by whom we are sanctified, help us to overcome and make us useful in Thy work on earth. Amen.*

April 17. *The Arrest*.—John 18: 1-14.

His temptation over, Jesus goes to meet arrest. This awe of his presence is in striking contrast with the attraction which drew children to his arms and made the common people hear him gladly. If we are in a mood for the kingdom, we shall be attracted by the king. "He loved them to the end"—even in Gethsemane he was thinking of their temptations. The way of the cross is a solitary but not a selfish way.

April 18. *Peter's Denial*.—John 18: 15-27.

The use of this sad lapse was that it revealed Peter to himself. His love was not yet intelligent or unselfish enough to be a safeguard. In the wreck of his great hopes would any other disciple have borne the trial? John, perhaps, or Thomas, who never lacked the courage of personal devotion. But let us not be hard on Peter or imagine that we would have stood fast where he fell.

April 19. *Christ and Pilate*.—John 18: 28-40.

The order of Pilate's examination need not be the order of our thought. Rearranging these central words, therefore, we have Christ as a witness to the truth. That truth is personal—it is his authority, his kingship. For this he came into the world. But his kingdom is not of the world. It was this unworldly dignity which impressed Pilate; it is this personal claim which puzzles and attracts the world.

April 20. *Pilate's Judgment*.—John 19: 1-16.

Pilate's real judgment was acquittal—"I find no crime in him." In giving way to the clamor of the crowd he passed judgment upon himself. So Christ becomes the test. It was his own soul Judas sold. It was his own better self Peter denied. It was his own career on which Pilate gave judgment.

April 21. *And They Crucified Him*.—John 19: 17-30.

A martyrdom, and not a triumph, is the central point of the world's story. That calls for a revival of our judgments of success and failure. But it was a voluntary martyrdom. Christ's death was of necessity included in his self-giving. Mother love brought Mary to the cross, and in the midst of his own agony her son provided for her future.

April 22. *The Burial*.—John 19: 31-42.

We are not to linger on the death or burial with effort and to enter into Christ's experiences in a participating sympathy. That would be to rob ourselves of the joy of Christ's passion, the thought that it is finished and that it was for our deliverance and life. And our remembrances of his death and burial must not leave out of sight his resurrection.

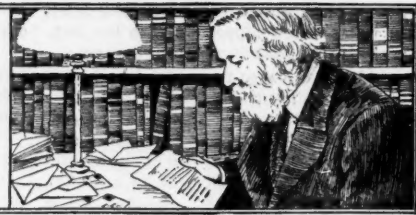
Revival Notes

The *Church Standard* (Protestant Episcopal) has been studying the later career, the message and the revivalistic ideals of Rev. William J. Dawson, and discusses them sympathetically and approvingly in its latest issue. "There is surely something for churchmen to learn from this story of recent evangelism" it concludes, but as to just what the lesson is, it leaves its readers to answer.

The *Methodist Times* contends that the Welsh revival is preaching an iconoclastic message to the Free churches of Great Britain, to quit relying on the ministry of paid preachers so much, and to revert to the prayer meeting, the local gathering of saints together, and the Pentecostal blessing. Mr. Stead's original pamphlet on the Welsh revival already has had a circulation of 100,000 in Great Britain. It has been twice reprinted in this country (once by the Pilgrim Press), it has been translated into French, German and Welsh. Mr. Stead is writing on the revival for *La Revue*, a leading French journal edited by a Freethinker who wishes to know of the movement as a matter of news and as a psychic phenomenon.



THE CONVERSATION CORNER



Letters from Near and Far

THE far one is from the farthest place in the world—except Dr. Grenfell's Labrador hospital in the winter. It comes from Ruk, and Ruk is one of the Caroline Islands, and the Carolines are in Micronesia, and Micronesia is in Oceanica, and Oceanica is in the Pacific Ocean, on the opposite side of our round earth, say 10,000 miles distant by the nearest route via San Francisco, but much farther by the actual route taken by our Corner correspondent on the Morning Star, namely, across the Atlantic, through the Mediterranean Sea, the Suez Canal, Indian Ocean, and so on to Micronesia. (How much nearer will it be when the Star is able to go through the Panama Canal which our Julius Caesar and others are building between the two oceans?) The letter is from the Morning Star captain's daughter as you can see.

My Dear Mr. Martin: I wrote this about our stop in Ceylon while we were sailing across the Bay of Bengal, on our way to Singapore, although I am copying it now in Ruk.

It was Saturday night, Sept. 24 [three months and a half after sailing from Boston—how would you like to be on a ship so long?—Mr. M.], that we had to stop the ship outside the harbor of Colombo, because it was too dark for the pilot on shore to see our pilot-flag, and we could not go in without a pilot. So we lay tossing and rolling out there until the next morning. The pilot came then, and we were soon anchored in close to the shore. Almost as soon as we were anchored the canoes and boats began to gather around the ship, and the men and boys, in bright red fezzes and turbans, followed Papa all round the deck and crowded up to the windows. You know that Ceylon is the great jewel mart [No, I did not know it, and I don't believe Mr. Martin did.—D. F.], and a lot of men with all kinds of jewelry came on board to sell it, but as it was Sunday of course we did not buy anything. We told them that we did not do business on Sunday, but they said, "O, Sunday just good as Monday." In the afternoon more men came, and hung around a long time.

The next day we all went ashore and spent the day. We went to the postoffice and the custom house, and then on an electric car through streets lined with low native houses and stores. We saw bullock-carts loaded with coconuts or firewood or stone. We went about two miles into a great museum, established by the British Government. On the first floor were all kinds of curiosities from the old tribes of natives, spears, arrows, necklaces, bracelets, anklets and other ornaments. Up stairs were Indian stuffed animals, and snakes, lizards and insects put up in alcohol. There were some stuffed monkeys climbing around a bush, with birds sitting on the twigs, and, in a place railed in and covered with grass, some stuffed deer feeding (!), also a wild boar, peacocks and a crocodile, all stuffed. The showcases were full of moths, butterflies, birds' eggs and a crocodile's egg. Then there were corals and shells, and another room full of fish, with a shark twenty-three feet long. Then there were elephants, and seals, and statues of a king and queen, richly dressed and loaded with jewels.

Out on the grounds were live animals—a deer, a bear, a leopard, a monkey, a mongoose asleep, and strange birds. The last thing we

saw was a great stone statue of Buddha, sitting under a green arbor and looking straight ahead of him, as if he did not care about anything or anybody. The country was very beautiful, with its tall palm trees and their thick shade, and now and then a glimpse of the river, which shone in the sunlight—such a contrast to Aden, where there was not a green thing to be seen. We saw camps of soldiers behind high stone walls with iron gates, and some on the street. We were tired and hungry when we got back to the ship, but we had a very happy day. I will try and write you about the islands by the next mail, which goes in two months. We send our love to you and the Cornerers. DOROTHY G.

So many of our Cornerers are stockholders in the Morning Star we are glad to hear about her voyage. But Dorothy does not say anything about "Yankee," the kitty-cat which our Lynn Corner-girl gave to the ship as a missionary to the rats and mice—you remember her picture last fall in the Corner. Of course she will call on the Rife children at Kusaie, our members in the Carolines, whose letter and pictures you saw at Christmas time.

The near letter is from Northampton in the State of Massachusetts, on the Connecticut River, in sight of Mt. Tom and Mt. Holyoke. I wish the boy who wrote it would set up a writing school, and get some of our older correspondents to attend it!

Dear Mr. Martin: A while ago my father, brother and I went to Florence, a suburb of Northampton. We went to the Corticelli Silk Mills. The people there get their silk from Japan in large skeins called raw silk. It comes white, yellow and pink. The Japanese reel it off, and twist and double it, before sending it to America. Here it is taken to a large room and unwound; then it is twisted and doubled six or seven times. Then it is reeled off on large spools, from which it is rolled into skeins again. Then it is taken into a long room, where there are large copper-covered tubs with pipes going around them, to keep the dye boiling all the time. The tubs have different colored dyes in them, and the people know how much dye they put in for the amount of silk; as a man who took us around showed us some silk after it was finished, we had to look closely to see any difference in shades.

After it comes out of the dye-room, it is put on poles ten or fifteen feet long, which are hung up in a big box-like arrangement. It is a network of pipes which heat it intensely hot, 300° or 400°, I think he said. It is kept in there four hours to get it perfectly dry. Then it is taken out and rolled on large iron spools and doubled and twisted again. Then it is rolled into skeins again, after which it is put in a machine, one skein at a time, and stretched about half a minute, when it is put into another machine where it is stretched and ironed. After that it is rolled onto the little wooden spools that appear in market. In another building they weave the silk into underwear. In one large room the underwear is packed in cardboard boxes, and those in turn in wooden boxes to be shipped anywhere. HOLLEY G.

There! without leaving home we have learned about a great Oriental city, and how "raw" Oriental silk is made ready for use in a Yankee city—both well worth learning.

For the Old Folks

"THE HIGH PRIVATE"

The question asked Jan. 28 met, curiously enough, as it entered a California city, the same question just starting for the Corner:

I was not a little surprised to see it, after my letter to you was sealed and in my pocket. I saw it years ago in Massachusetts, in the edge of a good woman's mirror. Does any one know where it came from?

Pasadena, Cal.

D. E. C.

Wisconsin and Vermont correspondents have furnished the lines; a Fitchburg lady also, with the added information that they were once published in *Harper's Magazine*, where I succeeded in finding them—Vol. 29, p. 431 (August, 1864), signed by C. B. Conant—but what particular descendant of old Roger Conant, the first settler of Salem, this author was, I have not been able to learn. It is copied in full:

Can I be stem, and another be wheat?
Can I be shell, and another be meat?
Another be head, while I am the feet?
If God will—God wot.

Dross may be up, and gold may be down;
The hero may prosper, or, haply, the clown;
The wise forge ahead, or the dunce take the town,
There's no telling what.

One man may rise, while many must fall;
One speed the birth, while ten bear the pall;
Fame speaks for one, but death takes them all;
The worm careth not.

Let me be stem then—another be ear;
Another tend birth, while I bear the bier,
Or do the more work, and get the less gear;
I'll stand to my lot.

"I WANT TO GO TO MORROW"

The song asked for Jan. 28 has been sent by J. M. B. of Manchester, N. H., cut from a newspaper, and said to have been rendered by a comedian.

"Tomorrow" has been published often without author, but a friend of mine has a phonograph, and on the record is this piece: "I want to go to Morrow, by Dan H. Quinn." Peabody, Mass. A. R. T.

If you wish to go through a good deal to get a little, "as the charity boy said ven he was going to learn the alphabet," buy the phonograph! The song is a clever play on the name of Morrow, O. Here are sample lines:

Said I, "My friend, I want to go to Morrow, and return
Not later than tomorrow, for I haven't time to burn."
Said he to me, "Now let me see if I have heard you right,
You want to go from here to Morrow and come back tomorrow night;
To go from here to Morrow and return is quite a way,
You should have gone to Morrow yesterday and back today,
For if you started yesterday to Morrow, don't you see,
You could have got to Morrow, and returned today at three.
The train that starts today to Morrow, understand me right,
Today it gets to Morrow and comes back tomorrow night."

Mr. Martin

The Literature of the Day

The Story of Paul

Professor Bacon's sub-title is *A Comparison of Acts and the Epistles*. The lectures were intended for a scholarly rather than a scholastic audience. They handle the sources with freedom, yet in a spirit of reverence and with the earnest desire to bring out the personality of the Apostle and his influence upon the life and thought of the Church. The reader, indeed, however little he may agree with the author's radical views of the integrity and trustworthiness of large parts of the Acts, cannot but feel that a living and consistent character is set before him in these pages.

We have so often interpreted the Epistles by the Acts that it is both refreshing and suggestive to see the opposite process carried out in such masterly fashion and to see a picture of St. Paul growing up out of his own unquestioned writings. There are many questions still in dispute about which the author's opinions may arouse eager dissent, but by broad mastery of the documents, a consistently worked-out theory of relations and much charm and liveliness of style, Professor Bacon has given us a valuable and thought-provoking work.

[The Story of St. Paul, by Benjamin Wisner Bacon. pp. 392. Houghton, Mifflin & Co. \$1.50 net.]

Missions and Modern History

In these two large volumes Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, has given us an elaborate and expanded statement of the relation of foreign missions to twelve world movements of the nineteenth century. Equipped by his tour around the world and by constant communication with the mission interests of his own board, Mr. Speer has been able to survey these movements broadly and minutely and has now undertaken the rôle of philosophical historian.

The defect of his book is its voluminousness. We could wish that he had taken less time for research and more time for digesting his facts. The common people will never have courage to work their way through the mass of documents in fine print and the copious footnotes. But for reference purposes the volumes are invaluable and all students of missions will be grateful for the rich and unusual sources of information which Mr. Speer puts at their disposal.

The twelve movements discussed are: the Tai-Ping Rebellion, the Indian Mutiny, the Religion of the Bab, the Emancipation of Latin America, the Development of Africa, the Reform Movement in Hinduism, the Tong Hak Insurrection, the Transformation of Japan, the Armenian Massacres, the Going of the Spaniard, the Boxer Uprising, the Coming of the Slav. All but two of these movements took place in Asia. Their inception, progress and outcome are amply set forth and the bearing of each upon the progress of missions particularly is emphasized.

Mr. Speer is evidently a Christian imperialist. He says: "In pressing out over the world, the Western nations are discharging a great duty. Much that

they have done has been unjustifiable in its nature and some of it, even when viewed in regard to its result. But when the world is utilized by its owners and is needed for the good of all, however some may object, the civilized nations but obey a law which controls them and ought to control them when they attempt to introduce improvement and render inutility useful." Missions, he goes on to argue are the inevitable corollary of this impact of stronger nations upon the weaker and backward ones. Indeed, missions alone can prevent the contact of the West with the East from being injurious. Mr. Speer may be looked upon in some quarters as a prejudiced champion of this position, but we do not see how the argument of his final chapter can be easily gainsaid.

[Missions and Modern History, by Robert E. Speer. pp. 714. 2 vols. Fleming H. Revell Co. \$4.00 net.]

BIOGRAPHY

Constantine the Great, by John B. Firth. pp. 368. G. P. Putnam's Sons. \$1.35.

Mr. Firth takes for sub-title *The Reorganization of the Empire and the Triumph of the Church*, indicating the central position of Constantine and the interests which cluster about his life. There is a good preliminary account of the reorganization of the Roman empire under Diocletian. In regard to Church controversies the author holds the scale of judgment even. The study of Constantine's personality is perhaps as vivid as the scanty information and conflicting authorities would allow. The book ends with the judgment that the triumph of the Church was an unspeakable boon to mankind. Well illustrated.

Daniel Webster, by Everett Pepperrell Wheeler. pp. 188. G. P. Putnam's Sons. \$1.50. Mr. Peckham, himself one of the leaders of the American bar, traces in this sketch of Daniel Webster especially his work as an expounder of the Constitution. It is a brilliant study of a great achievement and is good reading for all intelligent Americans. It illustrates the extent to which the rules of national life to which we are accustomed have grown up under the decisions of judges in practical cases submitted to them for decision; and how far, in many cases, their decision has followed the lines of thought and argument laid down in the pleas of such great lawyers as Webster. A different decision in any one of the half-dozen most important cases won by Webster would profoundly have changed our national life.

Ezekiel Cheever, Schoolmaster, by Elizabeth Porter Gould. pp. 94. Palmer Co., Boston. \$1.00.

Mr. Cheever came to Massachusetts in the first decade of its history. He was schoolmaster first in New Haven, later in Ipswich and finally in Charlestown and Boston. Many of the leaders of New England thought were trained by him. Miss Gould has told the story agreeably. An appendix includes Mr. Cheever's Latin letters to his son and other material in regard to the life and work of the Boston Latin School and its first teacher.

SHORT STORIES

At Close Range, by F. Hopkinson Smith. pp. 260. Chas. Scribner's Sons. \$1.50.

The author's tested powers as landscape painter and business man appear here in keen but kindly observation and skillful delineation. In some is drawn the sudden upbreathing of a generous deed from the background of selfish habit. There is one vigorous Venetian story and one sketch, rather than story, of the coast guard, "Men who fear nothing but God," which is generously appreciative and strongest of all.

In the Arena, by Booth Tarkington. pp. 276. McClure, Phillips & Co. \$1.50.

Short stories which move in the realm of poli-

tics west of the Alleghenies. Strongly imagined and clearly drawn pictures of American life in this generation. The element of humor is in all of them and pathos comes to its own, especially in *The Aliens*. They have the charm of true pictures and are thought-compelling in regard to civic duty.

Out of Bondage and Other Stories, by Rowland E. Robinson. pp. 334. Houghton, Mifflin & Co. \$1.25.

The scene of these clever short stories is in Vermont, and the Yankee, the French Canadian and the Indian are acting characters. Several tales are in dialect and all have the humor which made the late author's work so acceptable.

The Probationer and Other Stories, by Herman Whitaker. pp. 328. Harper & Bros. \$1.25. Striking stories of the Canadian Northwest, the first of which tells of the muscular Christianity of a theological student in his first rough parish and would be an interesting foil to Ralph Connor's work. The days of "The Great Company"—the Hudson Bay Company—and the life of its factors and posts, the rough meetings of the Indian, the trapper and the trader, the mysteries of the wilderness and the terrors of blizzard and snow are all employed effectively. Several of the stories belong in the period of the Riel rebellion.

Down to the Sea, by Morgan Robertson. pp. 312. Harper & Bros. \$1.50.

Sea yarns which show notable invention and not a little humor. Finnigan, able seaman, who is never really himself unless he is at just the right point of intoxication, is an amusing character. The interpretation of the personality of ships, in the manner, it must be confessed, of Kipling, is effectively done. The most remarkable of all, *The Enemies*, turns upon the autocratic power of the captain at sea and is a vigorous and dramatic tale which the reader will be sure to remember.

VERSE

Cassia and other Verse, by Edith M. Thomas. pp. 89. R. G. Badger, Boston. \$1.50.

Miss Thomas's thoughtfulness gains power to charm from an always dignified and often musically-delightful poetical style. The collection opens with a narrative poem, a tragedy in substance, but in lyrical form. The serious note sounds in most of the poems and especially and appropriately in the sonnets. Miss Thomas has answered her own call to the poets of the age to "bring the era of rich verse again" and by the enrichment of her thought has made the world her debtor. But we hope she will not forget the claims of joy and lightness of mood in her work.

Poems, by Hildegard Hawthorne. pp. 39. R. G. Badger. \$1.00.

Miss Hawthorne has a delicate imagination and sense of the poetry of life. Many of her brief lyrics are weighted with a burden of thought felicitously expressed, and delighting the ear with music.

Prairie Breezes, by James W. Foley. pp. 103. R. G. Badger. \$1.25.

Breezy verse of humor and pleasant sentiment. It brings ore out of the mine which James Whitcomb Riley worked, and makes pleasant reading.

The Dial of the Heart, by Philip Green Wright. pp. 61. Richard G. Badger. \$1.25.

The genuine breath of passion is in many of these verses and there is a sense of vigorous style and of the value of words which makes them interesting. But the author's occasional lawlessness both of thought and form detract from the final impression.

Echoes, by Elizabeth H. Rand. pp. 55. R. G. Badger, Boston. \$1.25.

Begins with a prose legend of the nativity and the Christmas spirit is dominant in many pages. There is promise in these poems which may be fulfilled in a deeper experience of life and study of the technical processes of the poet's art.

Contrasted Songs, by Marian Longfellow. pp. 103. R. G. Badger, Boston. \$1.25.

The Path o' Dreams, by Thomas S. Jones, Jr. pp. 47. R. G. Badger, Boston. \$1.00.

Love Sonnets to Ermengarde, by Edward O. Jackson. pp. 60. R. G. Badger, Boston. \$1.00.

Echoes from the Forest, by H. W. Bugbee. pp. 71. R. G. Badger, Boston. \$1.00.

The Little Flowers of St. Francis, rendered into English verse by James Rhoades. pp. 302. E. P. Dutton & Co. \$2.00 net.

These famous legends of St. Francis are here turned into unsatisfactory English blank verse. The book presupposes some knowledge of the life of Francis and the history of the *Fioretti*, as it is entirely devoid of introduction.

REPRINTS

Essays by Lord Macaulay, edited by his sister, Lady Trevelyan. 6 vols. pp. 400, 388, 415, 417, 440, 415. G. P. Putnam's Sons. \$6.00.

A reprint pure and simple, in neat volumes of a convenient size, well printed on good paper, with a few excellent portraits and other illustrations. Macaulay's astonishing energy, fluency, wide knowledge, good sense and self-assertiveness will always secure these essays a hearing.

Hours in a Library, by Leslie Stephen. 4 vols. pp. 365, 381, 406, 367. G. P. Putnam's Sons. \$6.00.

A handsome library edition, in a box, of Mr. Stephen's literary essays and addresses. Some of the material is newly collected. We need not remind our readers that the author by knowledge, clear judgment and an illuminating humor is one of the best of our modern critical writers.

The Iliad of Homer, done into English Prose, by Andrew Lang, Walter Leaf, Litt. D., and Ernest Myers. pp. 326. Macmillan Co. 25 cents. A judicious abridgment, in the best English prose translation, of the *Iliad*, conveniently small but with good print, is a treasure. Whoever will may turn to the complete poem, but most readers will gladly spare the catalogue of ships and some of the oft-recurring circumlocutionary phrases.

Hawthorne's Wonder-Book, edited by L. E. Wolfe. pp. 236. Macmillan Co. 25 cents.

In the same excellent Pocket Classics series, edited for school use. Children delight in these little books.

The Man Without A Country, by Edward E. Hale. pp. 48. Little, Brown & Co. 35 cents.

Dr. Hale has furnished a new introduction and notes to his famous classic, on which the copyright is now renewed for the ninth time.

Julius Caesar, edited by Charlotte Porter and Helen A. Clarke. pp. 208. T. Y. Crowell & Co. 75 cents.

The newest number of the scholarly "First Folio" edition.

Contes Choisis, by H. de Balzac. pp. 312. G. P. Putnam's Sons. \$1.00.

Atala, Rene, Le Dernier Abencerage, by F. R. Chateaubriand. pp. 223. G. P. Putnam's Sons. \$1.00.

These pleasing little volumes are for the library rather than the schoolroom. Prettily bound in limp leather covers and with portrait frontispiece, they would make acceptable gifts.

MISCELLANEOUS

The Parochial School, by Rev. Jeremiah J. Crowley. pp. 415. Published by the author, Chicago, Ill.

Not only an attack upon the parochial school, but a rebuke of the immoralities of the Romish priesthood. The author is a fearless Irish priest who revolted at the offenses of which he became aware in his diocese of Chicago. The result of private protest was ecclesiastical censure and removal from his parish. This book is his appeal to the public. It is a serious indictment and should call forth an answer clear and unmistakable. This priest should be prosecuted or reinstated and rewarded. The day is past when any church may safely be indifferent to the character of its clergy.

The Wonders of Life, by Ernst Haeckel, translated by Joseph McCabe. pp. 484. Harper & Bros. \$1.50 net.

A supplement and continuation of Professor Haeckel's *Riddle of the Universe*, expounding and defending his monistic philosophy of substance and origins. He handles the critics who have declined to follow him in limiting our knowledge to sense perception, more in sorrow than in anger. The most interesting chapter is that devoted to morality. It is interesting to find him postulating the Golden Rule as the highest teaching of morality, and discouraging to have him argue for unlimited freedom of divorce.

Mrs. Horace Bushnell

The death of the wife of Horace Bushnell in Hartford, April 4, removes a woman of splendid character and fine culture. She possessed also rare intellectual force and was a woman of strong convictions.

Mary (Apthorp) Bushnell was born in Boston, Jan. 1, 1805, and so was more than a century old. She was a descendant of Rev. John Davenport, the first minister in New Haven. She and Dr. Bushnell were married in New Haven in 1833.

In the trying times when Dr. Bushnell was under fire he found her not only a comforter but a wise counselor and a staunch supporter. What more splendid testimony could any wife ask than this that Dr. Bushnell gave to her!

She has been with me in many weaknesses and some storms, giving strength alike in both; sharp enough to see my faults, faithful enough to expose them and considerate enough to do it wisely; shrinking never from loss, or blame, or shame to be encountered in any thing right to be done; adding great and high instigations—instigations always to good, and never to evil mistaken for good; forecasting always things bravest and best to be done; and supplying inspirations enough to have

made a hero, if they had not lacked the timber. If I have done any thing well, she has been the more really in it that she did not know it, and the more willingly also that having her part in it known has not even occurred to her; compelling me thus to honor not less but more the covert glory of womanly nature; even as I obtain a distincter and more wondering apprehension of the divine meanings and moistenings and countless, unbought ministries it contributes to this otherwise very dry world.

Lest this tribute seem too much biased by love and fellowship, let a third party, Charles Dudley Warner, bear witness to her worth:

She was his spiritual and intellectual comrade, and in perfect sympathy with his devotion and genius; but she gave him something more than sympathy; she gave him that entire faith in and comprehension of his greatest purposes and performances, and that courage of spirit which a noble woman alone can give and without which a man is without the ally that, next to God, he needs most in this world.

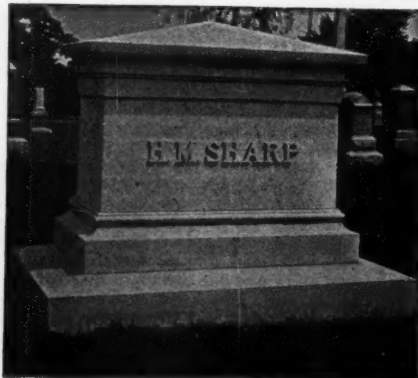
Two daughters survive, Mrs. Mary Bushnell Cheney and Mrs. A. R. Hillyer. Thirteen grandchildren and fourteen great-grandchildren live to carry on the family if not the name.

T. C. R.

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The Home and Its Outlook

The Christ of the Outstretched Arms

BY CHARLES P. CLEAVES

Pin them, cruel spikes!
Drive, brawny soldier's arm!
The rent flesh quivers, but the soul
Knows not of hate or harm.
After the agony, the calm—
After the tragedy, the balm
For ages of humanity.
Thus said He, ere He drank the cup,
"I, if I be lifted up,
Will draw all men to me."
Ye see the smitten, anguished face—
We see the world in His embrace.
"Father, forgive them, for they know
Not what they do." O symbol hid!
O Christ of the outstretched arms,
They knew not what they did!

O Christ of the outstretched arms!
Who healed in street and home—
Who caught the faithless from the sea,
And bade the weary, "Come!"
Broke bread in field and home,
Childless, embraced the child,
Spread far calm from the fisher's boat
Where the white waves leaped wild.
O living, beckoning arms!
The centuries melt away,
And the Saviour of long ago
Is the Saviour of today.
And the human heart is drawn
From its gods of gold and clay
To the Christ of the outstretched arms—
To the Life, the Truth, the Way.

A FEW weeks ago we published a Korean version of Little Red Riding Hood and another folk story from the same country, sent us by a medical missionary in Seoul. Rev. Robert Hume of India contributes this week to our Children's Department, a folk tale from India, which has a flavor of the Arabian Nights. We do not commend the cunning and revenge of the Indian villager any more than we hold up the bloodthirsty tiger in the Asiatic Red Riding Hood for an example, which some mothers have pronounced too horrible a tale for their children, and there are others probably who would prefer a story with an obvious moral lesson. But folk tales are a part of the world's history and should form a part of every child's education as well as entertainment. These Korean and Indian stories enlarge the child's world and give him a hint of how people live and what they think about in foreign lands. We wish that missionaries in other countries would occasionally add this element of variety and originality to our Children's Department.

In speaking of play as the most spiritual activity of the child, Froebel says, "The whole after-life of man is pure or impure, gentle or violent, quiet or impulsive, industrious or indolent, rich or poor in deeds, passed in dull stupor or in keen creativity, in stupid wonder or in intelligent insight, producing or destroying, according as the child's play is."

The Home Cure for Nervous Exhaustion

BY A CONVALESCENT

At a recent gathering of representative women the question was asked of each, "Would you say from your personal observation and experience that women are today victims of nervous exhaustion?" and the reply was overwhelmingly in the affirmative. Not that all women had it all the time, as one said, but that most women had it some of the time.

Of late, statements such as this have brought out an enormous amount of discussion. With better living conditions than have ever been known, women should be rather freer from illness than more subject to it. What excuse has one who knows about perfect sanitation, wholesome food, physical culture and mental exercise for even partial invalidism?

Well, our lives are overfull, we must sadly admit, and that means that we live under a steady nerve strain. No one can be a perfect housekeeper, a devoted wife and mother, a thoughtful mistress, a philanthropist, a hostess, a church worker, a club woman and an intelligent and well-read member of society without realizing sooner or later that her vitality has its limits. Yet pressure is brought to bear on one to be these things and more, and it is increasingly difficult daily to draw a line; instead, women are beginning to consider nervous exhaustion as they do the gripe, or blizzards, or the servant question—something quite beyond their control.

Without entering into an argument for a simpler life and reasoning that with a plainer table, fewer gowns and more daily naps women would break down more seldom, let us see what can be done to remedy the evil as it exists.

Of course the thing a woman most needs when she becomes irritable, restless and sleepless, is change. A very few weeks in another climate with freedom from home cares, and she is placid, gains in flesh and takes new courage. The average sanitarium is beneficial not so much because of its diet, baths and sun parlors, as because there one may rest, read, eat food planned by another, and let down the nerves to normal condition. A quiet, comfortable hotel is quite as good for most women as the sanitarium; indeed they often derive more good from it than from a place suggestive of invalidism. The very change from a farm or small village to a bustling city is enough to banish entirely nervous exhaustion from those worn out by dull monotony of work.

Change, in itself then, is the cure. It is not often that nervous exhaustion is best treated at home. Many a physician has made the mistake of keeping a woman in bed where she could hear the household noises, the children slamming doors, the unanswered bell, the breaking china, the crying baby, and then wondered why on earth with nothing to do but rest she does not get well! That same woman would recover in one month instead of six if she were away from her family,

where she has every comfort and help to recovery except the one she needs.

But granted that change is the best thing for nervous exhaustion; still there are many women who cannot go away from home. Sanitariums and hotels are beyond their means, or they are too weak to go alone, or they have no one with whom to leave the children. It is these women who fall into a semi-invalidism which often lasts for years; by no means a state of imaginary illness, but of real, wearing, wretchedness which depletes the system as surely as does consumption or liver complaint, and destroys the happiness of the individual and the family. What sort of home cure can be found for such?

If one is sufficiently experienced in these things to see the attack while it is still only approaching, much can be done to ward it off. There is the universal panacea, change, still to be considered. If it is only moving "from the blue bed to the brown" as did the wife of the Vicar of Wakefield under similar circumstances, or making a new setting for the day by rehanging the pictures and moving the furniture about, any new surroundings are a help. Especially one can for the time abandon sewing, even necessary sewing, and go out-of-doors instead. Let the children keep on their own buttons and do their own darning, and hire the rest done at the cost of giving up something else. A busy woman once wrote how she "guiltily sewed a fifth tuck in a little dress," while her doctor-husband told her she was fast becoming a nervous wreck. It is these fifth tucks which break our backs at last.

Helen Hunt Jackson said that in her opinion nervous exhaustion could be at least postponed if only women would get the thing they craved, from fried oysters to opera tickets, which they couldn't afford. Many women who habitually deny themselves will recognize this as a true word; the satisfaction of the change from the ordinary to the unusual is a rest.

But most of us do not anticipate the nervous collapse until it is too late; we think we can still keep on. Suddenly we give way, and lie half distracted, dragging ourselves up only when we must—wretched, tearful and despairing, too weak even to hope for ultimate recovery. It is then that a home cure must be one that is practical, not theoretic; something warranted to take hold and really lift one out of a very Slough of Despond.

Such a cure costs some money; not much; not more than doctor's bills and medicine, but something in actual dollars and cents, and the amount should be at hand, even if it has to be taken from the precious sum in the savings bank or borrowed from a neighbor. The first step in the cure is to have some one else take the helm. There must be a strong woman in the kitchen to do the drudgery, and there ought to be beside for a time, an intelligent woman, a friend, a relative, a mother's helper, to do what she cannot be trusted to do. The burdens

must be dropped temporarily that they may not be dropped permanently.

It is a curious fact that the main symptom of nervous exhaustion is a singular weakness in the early hours of the day, entirely aside from that caused by sleeplessness. One may not wake for a whole long night and still in the morning will be this lack of strength. The most important part of the home cure consists in successfully conquering this, and it can be done in but one way—by lying still in bed till ten o'clock. It is at this point that the patient becomes stubborn. She says she simply must be up in the morning; her husband must have his breakfast; the children must have their lunches put up for school; the baby must have his bath. This is the reason why one needs extra help from outside, that substitute who would be found somewhere if death took the mother away forever. The whole chance of an early cure for the disease lies just here; one must not rise till after breakfast—and it is so easy to lie still when once the way is smoothed!

The second part of the cure lies in the proper feeding of the depleted nerves, and here, too, I may speak with positiveness; it is necessary to take hot milk at least four times a day, a glass at a time. Many women say they dislike it; it disagrees with them; it gives them sick headaches; they cannot digest it, and so on. But milk is a natural food, and any one can take it, and learn to like it, by perseverance. The more hot milk is taken between meals, the more quickly health will come back. There should be one glass as soon as one wakes, an hour before breakfast; one glass at eleven; one at four; one at bedtime. Quietness will come with it, and sleep to the sleepless, and recovery to the most despairing. All the medicine taken and the malt and eggs and other food must not interfere with this part of the cure.

Then there must be fresh air. If one cannot walk and cannot have a carriage, at least she can be wrapped up and sit on the porch in the sunshine four or five hours a day, seeing a few cheerful friends and reading a great many bright, entertaining books, without obvious moral and deep information. The greatest nerve specialist of our day recommends a course of novel reading for nervous exhaustion.

The last portion of the home cure the invalid must undertake for herself. It consists in the deliberate, if necessary the mechanical and uninterested counting up of her mercies, and perhaps writing them down, day by day. The tendency to despondency and morbidness which is the most trying feature of the disease is in no other way so successfully handled. In spite of one's illness she becomes ashamed to repine when she considers how much she has to be thankful for. The advice of a recent hero of fiction to "keep your mind fixed on the blessing" is worth noting. "The blessing," whatever it may be, husband, child, home—to keep the mind on this is to crowd out the gloom.

Nervous exhaustion is seldom fatal, but it is perfect wretchedness while it lasts. It is worth some effort to cure it, and a cure is certain if one can have change, or rest, food, sunshine and thankfulness.

Tangles

22. ENIGMA

[This Enigma was a happy hit of some fifteen years ago, but will be new to our readers of today—even to Nillor and Mr. Pray.]

It was dead as any door nail,
Like poor Scrooge of old in Dickens' tale.
The cause of his death was very obscure,
But the coroner said he was sartin sure
To find it out if he set long enough,
Which he meant to do. It was rather rough
On the good men and true to be kept so long,
But they sought with a will to find out the wrong;
Yet their progress was such that I doubt but by chance
They had made to this day one inch of advance.
Next door to their place was a druggist's shop,
And a lad less intent on errand than top
Put his head by mistake in the coroner's door,
And called for a drug all had heard of before.
"Why, bless me! ye don't say! Did he die of that?"
Cried the quick-witted one whom the others called Pat.

"Of what?" cried his mates. "Do tell if you can,
And let us go home, for we're tired out, man!"
"Why didn't you hear the gosssoon, what he said?
One would think ye had niver an ear to yer head!
It agrees with the evidence, sound sinse and rason:
We'll rinder the verdict, and get home in saison!"
HAPPY THOUGHT.

23. THE PUZZLED ICEMAN

A monument is formed of three cubic blocks of ice. The height of the first cube exceeds that of the second by as much as the height of the second exceeds that of the third. If the three blocks of ice had been frozen into one cube of ice, its height would have been exactly one half the combined height of the three blocks. The measurements could have been made by the use of an undivided foot-rule; determine the heights of the four cubes.

F. L. S.

24. TRANSPOSITION

1
Proudly ***** his neck, to my great *****,
The vicious beast to ***** Cross rushed in.

2
Of this ***** may you never be rid;
When you go to an ***** take care how you bid.
M. W. B.

25. ACROSTIC OF AUTHORS

The initial letters of the final names of the authors of the following books, taken in the order in which they come, will spell the full name of the author of one of the late popular books.

1. The Little Shepherd of Kingdom Come. 2. King of the Golden River. 3. Days of Bruce. 4. The Pit. 5. The Crossing. 6. The Sketch Book. 7. In His Steps. 8. The Man on the Box. 9. The Mettle of the Pasture. 10. Wreck of the Grosvenor. 11. Black Friday. 12. Captains of the World. 13. The Main Chance and Zelda Dameron. 14. The Prodigal Son. 15. The Reaper. 16. In Babel and True Bills. 17. Ben Hur. 18. Janice Meredith. 19. The Betrayal. 20. The Watchers of the Trails. 21. The Clansman.

KENT B. STILES.

ANSWERS

19. Rubber. 20. 1. Clam, clamor. 2. Mow, more. 3. Add, adder. 4. Din, dinner. 5. Ham, hammer. 6. Two, tour. 7. Ten, tenor. 8. Ache, acre. 9. Ban, banner. 10. Bow, bower. 11. Pill, pillar. 12. Corn, corner. 13. See, seer. 14. Soul, solar. 15. Cede, cedar. 16. Mine, miner. 17. I, ire. 18. Scamp, scamper. 19. Hie, hire. 20. Show, shore. 21. O, ore. 22. Fie, fire. 23. Canned, candor. 24. Plum, plumber. 25. Sum, summer. 21. Ut. (A musical note.)

Recent excellent solutions are acknowledged from: E. C. Graves, Morrisville, Vt., to 16, 18; N. E. M., Cambridge, Mass., 16, 18; L. M. Eaton, Boston, Mass., 16, 17, 18; F. C. True, Springfield, Mass., 18; A. L. M., Somerset, Mass., 16, 18; Mrs. E. E. Cole, Boston, Mass., 15, 16, 17, 18.

Closet and Altar

DEATH WITHOUT STING

Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

This world is a place for the training of souls in a Christian immortality. Hence Christ must be the Lord of life and death, of diseases and demons, of every mystery and might.—George MacDonald.

Love is but young,
And young love sees alone what youth can see;
With age Love's vision grows more clear and strong,
And he discerns that this same Death, whom he
Had thought his foe, striving to do him wrong,
Comes with the gift of Immortality.

If life be a pleasure, so death should also be; for it is given to us by the same Master.—Michael Angelo.

"Then did the blessed Francis, albeit that he was weighed down by his infirmities beyond his wont, yet did seem nevertheless to put on new gladness of mind, and spread out his hands toward the Lord, and said, with much cheerfulness of body and of mind, 'Welcome, my sister, Death.'"

When sickness undresses a man for death, then Job's *I know*, and St. Paul's *I desire*, are the words of sweetest comfort.—H. Montague.

What must strike, I do not say with fear, but with awe, the mind of any reflecting being is this—that in that other world, of which we know so little, we have no one on whom we can rely but God only. Let us sometimes be alone with him in this world, for the time will come when we shall be alone with him.—Benjamin Jowett.

Thou, who hast made my house of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay.

—J. G. Whittier.

Without death, which is our crape-like, grave-yard word for change, for growth, there could be no prolongation of what we call life. For myself, I deny that death is the end of everything. Never say to me that I am dead.—Robert Browning.

O God our Father, help us to a deeper trust in the life everlasting. May we feel that this love which is now, ever shall be; this robe of the flesh is Thy gift to Thy child, and, when it is worn out, Thou wilt clothe him again; this work of life is the work Thou hast given us to do, and, when it is done, Thou wilt give us more; this love, that makes all our life so glad, flows from Thee, for Thou art Love, and we shall love forever. Help us to feel how, day by day, we see some dim shadow of the eternal day that will break upon us at the last. May the Gospel of Thy Son, the whisper of Thy Spirit, unite to make our faith in the life to come, strong and clear; then shall we be glad when Thou shalt call us, and enter into Thy glory in Jesus Christ. Amen.

For the Children

Ladakya's Revenge

A FOLK STORY FROM INDIA

BY ROBERT A. HUME, AHMEDNAGAR

Ladakya was a village servant of the village of Shendi. He had a buffalo which always looked fat and sleek, although its master very rarely was seen to give it food. But many fields of growing grain showed in the morning that some animal must have trespassed by night and done serious damage to the crops. So, though the people never actually caught the buffalo prowling in their fields, they felt sure that that fat animal who had little to eat at home was the thief, and they resolved to punish Ladakya.

After heavy rains, when the mud was more than knee deep in one place, the villagers drove the buffalo into the mud and kept it there until it died. Being a poor and low-caste man, Ladakya could say little and do nothing. But he resolved to have his revenge. He took the skin off his dead buffalo, and when it was dried started with it for Ahmednagar to sell in the bazar. Night fell before he reached the city, so he climbed a tree with his skin and planned to sleep there.

By and by he saw some men come under the tree and heard them disputing about the division of money which they had stolen. Then Ladakya struck the dry and crackling skin several hard blows and dropped it upon the thieves. They were frightened out of their wits and ran away, leaving the stolen money on the ground. Ladakya quickly slipped down the tree, took the money and hurried home.

In the morning he sent his wife to the head man of the village to borrow the scales with which money was weighed, and when she took them back he sent a rupee. The head man asked how Ladakya had managed to get and to give the money. His wife said that he had brought back a big bag of money which he had received for the buffalo skin.

The head man and the whole village came to inquire of Ladakya about such wonderful news. He said that he himself had been surprised to find what an enormous price was just then being paid for hides. This possibly could not last long. So he advised them instantly to kill most of their animals. They had seen him start off with the hides and he showed them the bag of money. They were convinced and immediately set to work and killed most of their cattle. Ladakya advised them to take the skins promptly to market, even before they were cured, lest prices might go down.

So they piled carts with skins which were still fresh and offensive, and he accompanied them to Ahmednagar. He led them into a narrow street, told them to wait while he went and called the man who bought hides, but slipped off and ran away. The day was hot and the smell of the skins was foul; the people all complained of the odor and so the policemen compelled the poor villagers to drive their carts out of the city. They waited in vain for Ladakya. No one would buy their uncured skins, they had been deceived into killing their valuable

animals, and they vowed to kill Ladakya if he ever returned to Shendi.

One evening a few days later, it became known that Ladakya had slipped into his house. As soon as it was dark the villagers surrounded his house and set fire to its thatch. They waited until it was all burned down and supposed that Ladakya was dead inside. But Ladakya had known their plan and he and his wife had left the house and hidden.

In the morning they turned up well and happy, and told the astonished villagers that the fire had only kept them comfortably warm. Then they bought gunny bags, filled these with the ashes of the burned thatch, placed the bags on a donkey's back and started for Ahmednagar. At nightfall they met a company of pearl merchants and encamped beside them. They manifested great watchfulness about their bags of ashes, and told their neighbors for the night that they, too, were pearl merchants and had magnificent pearls in their bags. The merchants asked them to open the bags and show their pearls and to compare them with their own, but Ladakya refused, and said that his were very much greater and he would on no account be willing to show his pearls. The merchants believed Ladakya's story. So when Ladakya and his wife were supposed to be asleep the merchants quietly exchanged one of their bags for one of Ladakya's bags, and immediately went away to avoid trouble with Ladakya.

As soon as they had gone Ladakya took the bag of pearls, and, going by a round-about road, returned to Shendi. He sent his wife to the head man to borrow his scales, and returned them with a handful of pearls. The head man asked how this could be, and was told that Ladakya had sold his ashes for a bag full of pearls.

The head man and all the villagers came to inquire, and Ladakya said that he himself had been surprised to find that ashes were bringing an enormous price. This could not possibly last long, so he advised them quickly to burn down all their thatches and stacks of grain and to take the ashes to sell before the prices went down. They had seen him take away his bags of ashes and he showed them his bag of pearls, so they were convinced, and all set to work and burned down their own houses and stacks of grain. But they said that this time they would keep hold of him, and if he deceived them again they would kill him outright. He agreed. They piled their ashes into carts because they had not bags enough to hold them, and Ladakya accompanied them to Ahmednagar.

He led them into a narrow street and told two men to keep hold of him and go with him into a house, where they would find the man who paid such high prices for ashes. But when they got into the house he managed to run through the back door and to get away. A high wind was blowing which made the ashes fly about to the discomfort of the people. The policemen compelled them to drive their carts outside of the city. They waited in vain for Ladakya, and returned home in great anger, seeing that they had been deceived into killing their valuable

animals and into burning down their houses and stacks of grain. They vowed to kill Ladakya.

A few days later, it was known that Ladakya and his wife had appeared in the village. Instantly the villagers seized him, tied him up in a gunny bag, and took him outside to a big well, intending to throw him in. Ladakya said it was all right, but they knew that he had a loud voice, and that he would cry and curse them, which would make them feel uncomfortable. He advised them to leave him tied up in the bag, beside the well, so he could not get away, and to go into the village and bring their drums and musical instruments to drown his cries and curses.

They thought that was good advice, so they left him tied up in the bag. Just after they had gone a man rode up on a fine horse. Ladakya called out from his bag:

"Sir, this is a magic bag in which I am tied up, in which a man has wonderful experiences, sees the three worlds and is blessed beyond expression. Untie the bag and let me out and I will tell you the secret."

The man untied the bag and when Ladakya came out, he said,

"You get into the bag and I will tell you the secret."

So Ladakya tied him in and said, "Presently you will hear music; when you hear it, cry aloud and curse the men, and gradually you will have the same wonderful experiences which I have had."

Then he mounted the horse and rode away. Soon the villagers returned, sounding their musical instruments, kicked the man in the bag, and though he cried aloud, they threw him into the well, and thought they had seen the end of Ladakya. But the next morning Ladakya rode into the village on a big horse. The people were astonished, but he said:

"Let me tell you what happened, when you threw me into the well. I had no sooner reached the bottom than a marvel occurred. I saw the three worlds and all my past and future. And then this wonderful horse appeared which I mounted and rode for many miles through an underground passage, and have come back now to tell you the wonder. Any one who wants the same experience can try the same way."

The villagers knew that they had thrown him into the well, and here they saw him alive on a big horse. Many were convinced and said they would like to try his experience. So he had the head man and all who wished to try tied up in gunny bags and while the drums were sounding, one after another was thrown in the well. He told the villagers that next day they might expect to see all these persons return, mounted on horses like his own.

Then he took his wife on the horse behind him, with his bag of money and his bag of pearls and rode away, and never returned to Shendi himself. But the drowned men also never returned, and the cattle never were made alive, and the burned houses long remained in ruins, and the people of Shendi never got money or pearls. Thus Ladakya had his revenge for the killing of his buffalo.

The Prince of Peace the World's Redeemer*

By Rev. A. E. Dunning

O Cross, that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—George Matheson.

The fourth Gospel gives two incidents of the closing hours of Christ's public ministry. The first is described to show that the Jewish people, apart from the influence of their leaders, welcomed Jesus as the Messiah; the second, is adduced as evidence that the world beyond the Jewish nation was already beginning to seek in Jesus the satisfaction of its thirst after God.

This second incident, the introduction of Greeks to Jesus, is not mentioned in the other gospels, and the account here given of his entry into Jerusalem has only a few points in common with them. These are, the multitude scattering the palm branches, the fulfillment of the prophecy of Zechariah, and the greetings of Hosanna by the people. John adds, what the other evangelists omit, that the disciples at the time did not understand the meaning of the event, that the multitudes greeted Jesus as King of Israel because they knew of or had seen the raising of Lazarus, and that the Pharisees were more than ever convinced by this public demonstration that they could not counteract his influence. The meaning of these scenes which the disciples failed to grasp at the time, may be made plain now by studying the account in John. They chiefly are intended to show us:

1. *Jesus as the King of Peace* [vs. 12-19]. Throngs of people who had come to Jerusalem for the Passover heard that Jesus of Nazareth was coming to visit the city. They went forth to meet him on the road over the Mount of Olives as a joyous event in the celebration of their greatest festival. They waved branches of palms, and strewed them, together with their own garments, along his path. They saluted him with the song with which they were wont to celebrate the festive day [v. 13; Ps. 118: 26]. They hailed him as the King of Israel. Why did Jesus permit this demonstration, which he knew would intensify the anger of the chief priests and rulers?

He answered this question by the way he chose to enter the city. His hour had come, which he had anticipated, dreaded, longed for [Luke 12: 50], the hour which was to be the accomplishment of his mission [John 12: 27]. He no longer needed to conceal his purpose, and he knew that his enemies were about to fulfill their purpose against him. This entry was his public claim to be the Messiah, the King of the Jews. The ancient prophecy was often repeated in the ears of the people:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the River to the ends of the earth.

Jesus riding into the Holy City on the ass's colt was the acted repetition of that prophecy. That is the picture of his constant progress to victory over the world. "He shall speak peace to the nations." Every life filled with his spirit is a voice of peace commanding the evil passions of men to be still, calling righteousness, truth and love to reign. Though the world has just witnessed the bloodiest battle of the Christian centuries, the voice of the Christ speaking peace to the nations is more widely heard today than ever before. It is repeated in millions of human lives, and it will certainly prevail.

2. *Jesus as the world's Redeemer* [vs. 20-36]. This incident of the visit of the

Greeks to him in the temple belongs with his entry into the city and interprets it. It gave him the opportunity to explain what was "his hour." He was to be glorified by being crucified. His death was like the burial of the grain of wheat, which alone could make the harvest to feed mankind [vs. 23, 24]. And the spirit which impelled him not to flee from Jerusalem but to go on to the cross is the spirit which gives worth to every worthy life. He was ready to give his life to make men know the love and the will of God [v. 25]. He faced the ignorance, malice, wickedness of men and conquered them by dying at their hands. The Father witnessed to the glory of that sacrifice, the greatness that revealed him as the Son of God [v. 28]. He saw the end of his conflict with the Prince of this world in that hour [vs. 31-33]. The vision enraptured him [Heb. 12: 3].

Every true disciple of his shares that vision with him. Paul saw it, and witnessed to it when he said he knew that in every city bonds and afflictions awaited him, "But I hold not my life of any account as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus."

Whoever sees the vision which reveals the highest purpose of life, must above all things keep it before him. To let it fade by self-indulgence, by harboring doubt of the necessity, the greatness, the meaning of our Lord's death on the cross to redeem mankind is to miss the meaning of life, to lose the great prize. "While ye have the light, believe on the light, that ye may become sons of light."

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 23-29. The Power of His Resurrection. Rom. 6: 3-13; Phil. 3: 10.

With automobiles and motor cars whizzing up and down our city streets and country roads, we are becoming accustomed to a wonderful advance in facilities for transportation. Whenever we attend an electrical exhibit we stand admiring before its marvelous adaptations to useful and ornamental ends. The sudden emergence of beautiful colors and their quick disappearance, the utilizing of this unknown giant for the performance of household drudgery make us aware that we have entered on a new era and that a great power,

for ages undiscovered, is now being related in a thousand interesting ways to the daily life of men.

The world has not yet begun to realize, the Church has never half comprehended, the power that resides in the established fact of Jesus' rising from the dead and of the Christian doctrine of the resurrection. To view it simply as a startling event is to miss its deepest meaning. The disciples, to be sure, at first felt the startling and even the terrifying effect, but as they gradually came to have renewed fellowship with their risen Lord they sensed the tremendous potency of that relationship. Paul's writings are full of the idea. It was as if a spiritual dynamo had begun to make its throbbings felt in his mind, heart and action. Because of it Christian life meant to him strength, joy, effectiveness.

We all want the same re-enforcement in our fight against sin. Paul did not keep the doctrine of the resurrection packed away in a pigeon hole of his mind as a part of a general system of belief. He brought it out into the open and put it at work in behalf of moral and spiritual victories. The risen Christ can help a man to master his evil nature, so that by and by the grip of old temptations shall relax. Think of it, boys and girls, as you meet the influences in the schoolroom, on the playground and at home that would make you impure, cruel, disobedient and untrue. Your real Master all through his earthly life, by vigilance and consecration to the will of his Father, conquered sin at every point, and after the final conquest of death has become your eternal helper, your ally in every struggle to do right and follow him. Think of him not simply as a far-away historic pattern, but as a constant, though unseen ally.

We all want, too, the power which will make us superior to death. It comes every now and then and lays its iron hand upon some one dear to us. It lies in wait—who knows how near—for us. Are we going to cringe before it? Are we going to be the prey of doubts and fears? Not when we know that Christ is Lord of the lord of death, that he has put that last enemy under his feet, that he permits us by sharing his life to gain the same victory. Paul evinces this grand indifference to death. Any Christian may come into possession of it. Many Christians do. The late Senator Hoar, when friends sympathized with him because of the death of his wife, replied, "I shall see her soon."

The power of the resurrection—O, that we could grasp it for ourselves and others. Then we could go to bereaved hearts and lonely homes and say, "Courage, there hath been and still is in the world a Victor over death"; and to sin-laden men worsted in the battle fought thus far in their own strength, we could go saying, "Take heart, try once more, there is a Deliverer from sin. God never meant you to be overcome. Christ is the pledge of his good will." Carry this Easter message to some one to whom it may seem as incredible as those to whom Mary, John and Peter first communicated it. But persuade them by the intensity of your own belief and your joy because of it.

POINTS TO THINK AND TALK ABOUT

Which of the immediate disciples of Jesus seems to you to have grasped this truth most effectively?

What is the best argument to use today with disbelievers in the resurrection?

Dr. D. K. Pearsons bids fair to be eclipsed by Mr. Andrew Carnegie. Mr. Carnegie has just found out, what Dr. Pearsons discovered long ago, that the small college is a good place in which to invest surplus wealth. Mr. Carnegie also seems determined to follow the Pearsons plan of making recipients do something in the way of raising funds themselves.

* International Sunday School Lesson for April 23. The Entry of Jesus into Jerusalem. Text, John 12: 12-26.

<div>Calls</div> <div>Ordinations</div> <div>Installations</div> <div>Resignations</div> <div>Dismissals</div> <div>Personals</div>	<div>Church and Ministerial Record</div> <div>(Brief items suitable for these columns are solicited from pastors, church clerks and others. Names should be signed, but not for publication)</div>	<div>Organizations</div> <div>Dedications</div> <div>Anniversaries</div> <div>Spiritual Activity</div> <div>Material Gain</div> <div>Ways of Working</div>
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Calls

BURHANS, FRANK D., Washington Park Ch., Chicago, Ill., to Iowa City, Io. Accepts.
CLYDE, JOHN P., Muscatine, Io., to Watertown, S. D.
COOLEY, CANFIELD T., Tolt, Wn., to Mullan, Ida. Accepts.
CORWIN, CARL H., Detroit, Minn., to Sheffield, Ill. Accepts.
DAWSON, WM. T., Turton, S. D., to Armour. Accepts.
DOUGLASS, ROSCOE D., formerly of Victor, Io., to Dunlap.
EVERLY, MILTON M., Robinson, U., to Lake View and Moreno, Cal. Accepts.
FITT, A. J., formerly of Eagle, Neb., but recently engaged in evangelistic work, to Ulysses. Accepts.
HARRIS, H. S., Twin Valley, Minn., to McIntosh. Accepts.
HAYNES, EDW. C., to remain a second year at Danbury, N. H.; also to S. Hartford, N. Y. Accepts the former.
HOLBROOK, CHAS. C., Holliston, Mass., to Marshfield Hills. Accepts.
JENKINS, W. M., to Erwin, S. D.; where he has been supplying. Accepts.
JONES, J. TWYSON, Ebensburg, Pa., to Johnstown.
LONG, FRED'K W., Redfield, S. D., to Huron.
McCANN, HERBERT L., Gray, Me., to Mills, Mass.
MCLEOD, W. T., Fosston, Minn., accepts call to Cass Lake.
MORRIS, MAURICE B., recently of Bethany Ch., Minneapolis, Minn., to New Ulm.
NEILAN, JOS. D., Morgan Park, Ill., to Wallace, Ida. Accepts.
NOYES, WARREN L., Francestown, N. H., to W. Peabody, Mass. Accepts.
SMITH, ALBERT D., Northboro, Mass., to Hope Ch., Marlboro.
SMITH, OTTERBEIN O., accepts call to Council Bluffs, Io.
ST. JOHN, EDW. P., state S. S. supt. for New York, to the department of Religious Pedagogy, Hartford Sem., Hartford, Ct. Accepts.
THIRLOWAY, TIMOTHY, Belle Fourche, S. D., to Turton. Accepts.
THOMPSON, THOS., Wagner, S. D., to Worthing. Accepts.
TURNER, BENJ. R., Rome, Okl., to Independence. Accepts.
UNDERWOOD, RUFUS S., Longmeadow, Mass., to Olivet Ch., Springfield, where he has been supplying, for the balance of the year. Accepts.
WILLIAMS, B. B., Guelph, Ont., to Paris for one year. Accepts, and is at work.
ZELLARS, EDWIN G., Paxton, Ill., to Spencer, Mass., at a salary of \$1,800, with four weeks' vacation.

Ordinations and Installations

ALLIS, WM. B., 4. First Ch., Mt. Vernon, N. Y., April 6. Sermon, Dr. Lyman Abbott; other parts, Rev. Messrs. J. C. Whiting, B. J. Goddard, C. W. Shelton, S. H. Cox, C. S. Lane, W. D. Street and Dr. L. F. Buell.
BALDWIN, A. K., o. Winthrop, Me., April 5. Sermon, Rev. C. A. Wight; other parts, Rev. Messrs. E. L. Marsh, C. L. Rotch, Norman McKinnon and R. R. Morson.
BRIDELLE, MRS. C. H., Washburn, o. Pleasant Valley, Wn., March 21.
HOCK, ALVIN S., o. Parkersburg, Io., March 28. Sermon, Rev. C. E. Tower; other parts, Rev. Messrs. J. E. Brereton, J. T. Marvin, C. C. Warner and Dr. T. O. Douglass.
HUBBARD, RAY SPENCER, Wilton, N. H., rec. p. March 23. Sermon, Dr. W. H. Bolster; other parts, Rev. Messrs. D. E. Adams, F. E. Rand, A. J. McGown, T. E. Gale, Drs. W. A. Rice and S. L. Gerould.
LINDH, ERIC I., 4. Weeden St. Ch., Pawtucket, R. I., April 5. Sermon, Rev. F. H. Decker; other parts, Rev. Messrs. J. J. Woolley, T. F. Norris, F. J. Goodwin and L. S. Woodworth.
MENTE, G. B. (U. B.), 4. Welsh, La., April 6. Sermon, Rev. Paul Leeds; other parts, Mrs. J. B. Fisher, Rev. Messrs. C. C. McCoy, J. B. Gonzales and J. C. Huntington.

Resignations

BLODGETT, CHAS. E., Brainerd Ch., Chicago, Ill., after four years' service.
BURHANS, FRANK D., Washington Park Ch., Chicago, Ill., after five years' service.
CULLENS, ARCHIBALD, Windsor, Mass., after three years' service.
CUTTER, SOLOMON M., Chestnut St. Ch., Lynn,

Mass., after four years' service. Will devote himself to business matters for a time.

DAWSON, WM. T., Turton, S. D., after four years' service.
GLEASON, GEO. L., Fourth and Riverside Chs., Haverhill, Mass., resigns Fourth Ch. after 16½ years' service, and will devote his entire time to Riverside Ch.
McCONNELL, JAS. E., Northfield, Minn., after 15 years' service.
PLANT, GEO. E., People's Ch., Fond du Lac, Wis.
ROWELL, GEO. F., Glover, Vt.
SPITTELL, JABEZ, Alcester, S. D., after four years' service.
TRUEBLOOD, WM. J., Hammond, Ind.
WARREN, EDGAR, Hampton, N. H. To take effect Oct. 7.

Dismissals

TREFFZ, EDW. F., First Ch., Binghamton, N. Y.

Stated Supplies

ROADHOUSE, J., Kingston, Ont., at Belwood and Garafraxa for six months.
STRANAHAN, W. S., Chicago, Ill., at Immanuel Ch., Hamilton, Ont.

Closing Pastors

PITTS, EDDY T., has closed two years' service at Fryeburg, Me., during which Sunday school and Endeavor Soc. more than doubled; a Junior C. E. was organized by Mrs. Pitts, which became the most active in Oxford County; and a church repair fund of \$250 was started. A. J. C.

Churches Organized and Recognized

FORT WAYNE, IND., South Ch. has merged membership and property with Plymouth Ch. Rev. J. Webster Bailey is pastor of the consolidated church.
GREENVILLE, IO., rec. 10 April.
McKEESPORT, PA., ELIM (Swedish), rec. 21 March.

Local Revival Interest

BRENTWOOD, N. H., Rev. A. C. Fay. Church work has been taking on new interest this winter. In the fall was started a weekly meeting for Christians for prayer only, with a view to deepening their spiritual life and the conversion of unsaved friends. Since Jan. 1 over 20 persons, most of them young, have expressed their purpose to lead the Christian life, and now testify in our meetings to their new-found life and purposes.
BUFFALO, N. Y.—Largely attended meetings in charge of Rev. W. J. Dawson were held March 28, 29, congregations including many clergymen. It is hoped to secure him for a mission next fall.
CLEVELAND, O.—Euclid Ave. Ch. acted as host for Mr. Dawson's two days' campaign. He spoke four times, closing with his sermon on Dying with Christ. The day addresses were remarkably effective, especially the one on Normal Evangelism. The house was always well filled, 50 outside pastors being present Monday afternoon, besides large numbers of Presbyterians and Methodist ministers from the city and farther away. Attention was close and many carried the spirit of the meetings to their own fields, some of them over 100 miles away. At the afternoon session addresses were made by Dr. Hyde of Toledo on Modern Characteristics of the New Man in Christ Jesus; by President King on Bible Study as a Means of Conserving the Results of Revival Meetings; and by Dr. Gladden on Quickened Apprehension of God, How Cultivated.
HAMPTON, N. H., Rev. Edgar Warren. Baptists, Congregationalists and Methodists have united in two weeks' special services, conducted by Rev. A. C. Fay of Brentwood. Miss Elizabeth Smart of Exeter assisted as gospel soloist. Mr. Fay's simple but searching presentation of the truth quickened Christians and brought a number, principally young persons, to decision.
HARTFORD, CT., Fourth, Rev. H. H. Kelsey. Miss May B. Lord, who has recently done efficient work as an evangelist at New Milford, is with this church for a month.
HUDSON, O.—Rev. H. O. Allen began service on a Wednesday in a schoolhouse two and a half miles from town, and by Saturday night 15 adults had accepted Christ, 11 of them men. Like services held in two other schoolhouses six nights in the week, followed by three weeks' services at church. Large auditorium filled at every meeting. Each afternoon, private and group prayer. Pastor preached 52 sermons. From 80 to 85 led to Christ, largely adults, many quite elderly.
HUTCHINSON, MINN., Rev. E. L. Brooks. A remarkable revival, just closed, was begun un-

der auspices of Ministerial Association, these churches participating: Methodist Episcopal, Danish Baptist, German Baptist, Danish Methodist and Congregational. Campaign conducted by Evangelist Oscar Lowry of Cedar Falls, Io., and his gospel singer, J. Dale Stutz. Opera house secured and chorus of 60 voices organized. Meetings continued four weeks and nightly crowded the hall. Hundreds often turned away. There were 348 conversions or reclamations, churches united as never before and deep impression made on the community. Local expenses were met by nightly offerings during the first two weeks, and two offerings were taken last Sunday for the evangelist, amounting to over \$400.

KEY WEST, FLA., Rev. H. R. Van Auker. Interesting services held for two weeks. Evangelist C. F. Van Auker of Lansing, Mich., was instrumental in bringing about glorious results. The local paper, edited by a Roman Catholic, said of him: "Mr. Van Auker is indeed a prince among pulpit orators; his fervent appeals are irresistible. The religiously inclined renewed their vows and others were brought to consider seriously the welfare of their souls." Over 160 signed cards of consecration and over 70 will enter the church on confession. With 2,000 cases of la grippe in the city, this is indeed remarkable, and the church feels deeply grateful.

OWEGO, N. Y., Rev. C. M. Bartholomew. At an impressive service, 17 members received on confession, one by letter and 10 baptized. No extra meetings held. Pastor preached evangelistic sermons each Sunday evening since November, and is requested to continue them.

PROVIDENCE, R. I.—As a result of the Dawson meetings a permanent interdenominational committee has been organized to plan evangelistic services. Rev. Archibald McCord is chairman and Rev. E. T. Root secretary. A sub-committee was appointed to secure a leader for next fall, and the churches were recommended to hold preparatory group meetings this spring and summer.

RIDGWAY, Pa.—A four weeks' campaign, in which Rev. P. W. Sinks has been assisted by four neighboring pastors. Each evening service is preceded by a group meeting for prayer and planning, the people being divided into six groups, according to age and sex. "The invitation is for two classes of persons only: Christians and those not Christians—the one to do good and get good; the other to get good and do good."

Evangelistic services have also been held at Wisner and Kearney, Neb. At Huron, S. D., a religious census was taken by 50 ladies as an aid to the evangelistic work, which has outgrown the Methodist auditorium.

Material Gain

ASHLAND, NEB., Rev. J. W. Carson. Contract let for new edifice, to cost about \$10,000.
AURORA, NEB., Rev. A. E. Ricker. Building committee appointed and nearly \$8,000 raised for new house of worship.
BEATRICE, NEB., Rev. Edwin Booth, Jr. Edifice to be improved at cost of \$1,500, of which \$400 already pledged.
CEREDO, W. VA., Rev. J. W. Morgan. Edifice repaired and redecorated.
GUILFORD, CT., First, Rev. F. E. Snow. Adopted envelope system of collections, increased benevolent offerings, paid debt of \$300, with all running expenses paid and money in treasury at end of first quarter.
HUNTINGTON, W. VA., Rev. John McCarthy, has repaired and redecorated its building, received 19 accessions April 2, has increased pastor's salary and is repairing organ at cost of \$1,075.
McKEESPORT, PA., Elim (Swedish), organized about 15 months ago and recognized March 21, has made rapid strides forward, and expects soon to call a pastor. First, Rev. Howard Eckel, is erecting new edifice on prominent residence street and expects to enter it about the last of June.
OMAHA, NEB., Saratoga, Rev. B. F. Diefenbacher, is modernizing parsonage at cost of \$150, funds provided. Sunday school attendance doubled.
SOUTH WINDSOR, CT., Rev. C. A. Jaquith. Ladies' Aid Soc. has voted to provide new furnace for parsonage.

Dedications

COLORADO CITY, COL., Rev. F. W. Hullinger. House of worship, March 19, with sermons by Prof. E. S. Parsons, Dr. J. B. Gregg and Pres. W. F. Slocum. Fellowship meetings held each evening of the week, neighboring clergymen assisting.

Indiana

Consulting State Editor: Rev. O. L. Kiplinger, Michigan City

An Interesting Transfer

Indiana's largest gain this year has been the voluntary transfer of the Christian Temple Congregation, Marion, Ind., an organization of the Christian (Newlight) Church, to our order.

The change came about through the desire of the people. They were influenced neither by the pastor, who is a Congregationalist, nor by the Congregational Church. Every move was made according to the constitution of the church. One month's notice was given of a meeting when a vote on the question of a change of polity should be taken. The object of the meeting was announced from the pulpit and a letter was sent to each member, resident and absent, inviting him to be present or send his proxy. The vote to seek admission to Congregational fellowship was taken Jan. 20, 1905, and stood 126 for the change and 18 against. Of the eighteen voting against the change, but one family refused to unite with the new organization. The spirit of the meeting was of the best. At the March communion twenty-one new members were received, and there is a prospect of a large ingathering in the near future. With the recent accession, the church has nominally 279 members, but the pastor says the list needs a thorough revising. The people are ready for anything that will make the church useful. The building is modern and valued at \$35,000. The pastor's salary was increased this year to \$2,100.

The pastor, Rev. William R. Bennett, has for a year, by popular Sunday evening sermon-lectures, filled auditorium and Sunday school room to the limit. He says that a crowd of 900 people is not unusual and often people have been turned away. The city newspapers have greatly assisted Mr. Bennett by making his sermons a feature of the Monday morning edition.

The *Herald of Gospel Liberty* severely censures Mr. Bennett and the Congregational Church because of the change; but to the personal knowledge of the writer the people have talked more or less of the proposed change for eight years past, and the movement was not spasmodic or a result of undue influence, but voluntary and the result of study and conviction. The Christian Temple had stood practically as an independent church and its people desired an affiliation with one of the great denominations. Of their own choice they have come into the Congregational fellowship, where their organization will take its place with leading churches of the state.

Local Associations

FORT WAYNE

The churches in this association have, in the main, held their own. *Fremont, Orland and Shipshewana* have been doing exceptionally good work. The growth appears to be in the internal development of spiritual life among the members rather than in increase of members. *Angola's* new pastor, Rev. John Humphreys, called from Grand Rapids, is rapidly winning his way. The outlook for aggressive work is excellent.

The leading church of this association is Plymouth of *Fort Wayne*, Rev. J. Webster Bailey, pastor. The city is growing rapidly. New people are coming in. It is a great railroad center. Plymouth Church is well located. It closed the year free from debt and with a balance in the treasury. Missionary zeal and work have marked the year. The pastor claims to have one of the best working Christian Endeavor Societies in the state. A half-dozen young men are trained to hold services when asked to do so. The pastor occasionally sends them out by twos to conduct services in smaller churches. Fessenden Academy, Florida, has received substantial aid from the young people. The Sunday school supports two orphans in India. The endeavorers pay part of a foreign missionary's salary. A noticeable feature of the regular work is the large number of men in attendance at preaching services. The preaching is direct, simple, and appeals to wills and consciences. Twenty or more members will be received at the next communion.

KOKOMO AND CENTRAL

Central Association was divided in 1895 because a number of new churches had been organized in the gas belt and it was thought that for some of them too much traveling expense was involved in attending the meetings. The new association was

known as Kokomo. The advent of inter-urban roads with more reasonable rate for travel was one reason for re-uniting these associations in the fall of 1904. It was seen that the meetings would be strengthened by the better attendance, program and fellowship which larger numbers make. The new Central Association has thirty-eight churches and 3,000 members. The mission fields are all supplied except Harrison County, and all the self-supporting churches have pastors except *Anderson* and *North Church, Indianapolis*. Evangelistic services have been held in a number of the churches with gratifying results but the movement has not been general.

Indianapolis has sustained a great loss in the retirement of Dr. J. H. Crum. North Church gave Dr. and Mrs. Crum a farewell reception.

Rev. Neil McQuarrie has also resigned the pastorate of Trinity Church on account of the health of his daughter, and is with her in Florida, supplying at Key West. Rev. W. A. Shaw was unanimously called to the pastorate of Trinity Church.

Rev. Levi White has been confined to his room for some time by a persistent illness and his pulpit has been supplied. In spite of continued ill-health he has accomplished a splendid work at People's Church.

Rev. Mr. Detch has added about fifty members to Covenant Church in less than a year, and is confident that in eighteen months more the church will complete its building and come to self-support.

Plymouth has finished its first year in the new field under the pastorate of Rev. Harry Blount. Reports are encouraging, and the church is ready to move on aggressively.

Rev. A. J. Francis, the new pastor at Mayflower, comes well recommended from Chicago, where for five years he did splendid work in a suburban church. The Congregational Federation held its February meeting with this church, Mrs. C. J. Buchanan, president of the W. B. M. I., and Mrs. W. A. Bell, president of the W. H. M. U., giving interesting addresses. These gatherings are bringing local Congregationalists into a larger fellowship and will no doubt prove helpful in many ways.

Kokomo is one of the fine fields of this association. Under the able leadership of Rev. C. W. Choate, all departments have been pushed forward with sustained vigor.

First Church, *Terre Haute*, has had for two years the able leadership of Rev. H. H. Wentworth, who has shown practical interest also in the broader work of the state and has given himself freely wherever he could render service. A minister who visited *Terre Haute* in 1825 said, "It is a good place for business but no place for preaching." Yet there, in 1834, was organized the oldest Congregational church in the state. The names of Henry Ward Beecher and Lyman Abbott are associated with its early years. Under the leadership of a line of faithful pastors it has done its work, sometimes enjoying prosperity, sometimes meeting adversity, always influencing the life of the city for good. As *Terre Haute* has a large student body in attendance at the State Normal and Polytechnic Schools, it offers a splendid opportunity to reach and influence some of our choicest young

people. Here the tides of immigration from the Northern and Southern states meet. The people are largely of other faiths than ours, so far as they are religiously inclined, yet there certainly are a place and a work in this city for Congregationalism, and the churches are awakening to the fact. They will try to fill that place and do that work.

Dunkirk is fortunate in the pastoral leadership of Rev. T. L. Dyer. For nine months congregations have been growing, and substantial work is being done. Mr. Dyer recently held two weeks of evangelistic meetings, aided by neighboring pastors.

MICHIGAN CITY

Nearly all the churches of this association have pastors and reports just gathered are encouraging. All eyes are turned on the church at *Elkhart*, Rev. A. U. Ogilvie, pastor, which is now in the midst of plans for a new building. A site, 82 x 165 feet, one of the finest in the city, has been purchased at a cost of \$7,000. The old lot and property will be sold. If bought at once the opera house is at the disposal of the congregation while the work is in progress. The new \$35,000 edifice will be of Sioux Falls granite, a red jasper stone of beautiful color.

East Chicago, which has been under the leadership of Rev. Thomas Campbell two years, is pastorless but steps are being promptly taken to secure a new pastor.

Hammond is soon to lose the services of Rev. W. J. Trueblood, who is obliged to go South with his family on account of the health of his son.

At *Bremen*, Rev. D. T. Williams is doing substantial work.

Michigan City, First will entertain the State Association May 9-11. The Church and Modern Conditions will be the keynote of the program. There will be but three addresses in the three sessions, allowing ample time for discussion. Dr. Washington Gladden will give the opening address the evening of May 9. A practical and profitable meeting is expected.

The Outlook in Washington State

BY SUPT. W. W. SCUDDER

No year of Washington's past can measure up with the promise of 1905. Thousands of visitors to the Lewis and Clark Fair will see the state for the first time. Railroads will be taxed to their utmost. The Northwest will be advertised and explored as never before. Thousands will remain to build homes. Despite heavy reduction last year, the home missionary churches, by hard struggle on each field, managed to keep all our work going, and to open a few new fields. A recent reduction of an equal amount gives us grave faces. But the West was not opened by despair. The state has seen harder times. The churches were never better manned or better able to stand this pressure; and, grievous as it is, there is quiet determination to see the work carried through without loss of one field.

Continued on page 511.

Cleveland's Baking Powder

Does the work better
Makes the cake sweeter
Saves labor, time, health

The Outlook in Washington State

(Continued from page 510.)

Strong advance movements are planned in Walla Walla, Snohomish, Stevens, King and Pierce Counties, and for Puget Sound Academy. Fellowship ties are strengthening, multiplying many fold the efficiency of our lessening missionary funds. In most churches the sense of obligation to help one another is growing. Of course some who are careful to make generous application for aid are indifferent when the home missionary offering brings a chance to help others; and some members of stronger churches, under pressure of local needs, forget how welcome once was missionary aid, how much it costs to sustain and enlarge the splendid fellowship that means so much to them, and turn the bulk of their gifts in other than home missionary channels. But the society has been patient and Christlike in its giving, and a new repentance is spreading. We hope soon to see such a discriminating sense of our obligations as will put the fellowship needs for which we are responsible, first and not last, in every church in the state. O, how the new work presses! No soil on the Pacific is more adapted to Congregationalism. This year should bring our number of Congregational churches close to the 200 mark. Had we the means, we would pass it.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 17, 10.30 A. M. Speaker, Rev. Henry Riegel; subject, An Interpretation of Church Architecture.

WOMAN'S BOARD OF MISSIONS, semiannual meeting, Pilgrim Church, Nashua, N. H., May 3, 10 A. M.

WORCESTER SOUTH CONFERENCE, Union Church, Grafton (Saundersville station), April 27.

AMERICAN COMMITTEE OF Y. W. C. A., Detroit, Mich., April 26-May 1.

WOMAN'S HOME MISSIONARY ASSOCIATION, semiannual meeting, Worcester, Union Church, April 26.

CONGREGATIONAL CONGRESS, Atlanta, Ga., April 29-May 7.

OLD COLONY CONFERENCE, May 2, 3, at Acushnet Church, New Bedford, Mass.

INTERNATIONAL SUNDAY SCHOOL CONVENTION, Toronto, Can., June 20-27.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Baltimore, Md., July 1-10.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McElveen.

SPRING STATE MEETINGS

Corrections or additions should be sent promptly.		
New Mexico,	Gallup,	April 15, 16
Tennessee,	Chattanooga,	April 26-30
New Jersey,	Upper Montclair,	April 27, 28
Florida and the South-east,		
Atlanta, Ga.,	May 2	
Indiana,	Michigan City,	May 9-11
Kansas,	Kirwin,	May 9-12
Illinois,	Ottawa,	May 15-18
Iowa,	Sioux City,	May 16-17
Massachusetts,	Lowell,	May 16-18
Missouri,	Hamilton,	May 16-18
New York,	Binghamton,	May 16-18
South Dakota,	Yankton,	May 16-18
Ohio,	Oberlin,	May 23-25
Pennsylvania,	Williamsport,	May 23-25
New Hampshire,	Franklin,	May 23-25
Rhode Island,	Providence,	May 23, 24
Connecticut,	New Haven,	June 13, 14
Vermont,	Brattleboro,	June 13-15

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DUTTON—In Hillsboro Bridge, N. H., March 28, Jeremiah Dutton, aged 86 yrs., 10 mos.

MRS. MARY LEMMES PAINE

The Congregational church at Elkhart, Ind., and the denomination at large lost a very devoted servant when death called away Mrs. Mary L. Paine on Feb. 19. Born in Vermont in 1844, she had from girlhood given her service to the church. When fourteen years of age she acted as organist at Bridgewater, Vt., during the summer when it was possible to have services, and ever since by gift as by personal work she has been giving herself to the cause of Christ.

Mrs. Paine was a woman highly endowed by nature and polished by a splendid education and the opportunities of travel and society. She was a writer of poetry and prose of a high degree of merit, much of which has been printed in magazines and periodicals. When her father, who was the proprietor of the woolen mills at Hartland and Bridgewater, retired from business the family moved to Windsor, and of the Old South Church of that town she was for nearly thirty years a member. On the organization of a Woman's Home Missionary Auxiliary in the state, she was elected secretary, and for a period of seventeen years with splendid ability she guided its affairs. At the national meeting of the Woman's Societies, held at Washington, D. C., she was elected chairwoman of the assembly, and presided with grace and dignity.

Mrs. Paine was married to Milton K. Paine, the originator of Paine's Celery Compound, who predeceased her in 1897. In 1899 she came to Indiana to make her home with her niece, the wife of Rev. A. U. Ogilvie

and at once became interested in the work of the local congregation. In 1900 she was chosen president of the Woman's Home Missionary Society of Indiana, but failing health made it necessary for her to decline re-election. Mrs. Paine was a woman of fine wit, of splendid conversational power, of marked optimism, of unbounded cheerfulness and generosity, who gave her talents to the service of the highest interests. She was a woman widely known, and her death has caused great regret.

DEACON JAMES G. BUTTRICK

Deacon James G. Buttrick, a great-grandson of Major John Buttrick, who fired the first gun of the Revolution at Concord Bridge, died at Lowell April 6 of cerebral hemorrhage at the age of seventy. Fifty years ago he consecrated himself to Christ and his Church, and ever since then his life has been a rare exhibition of earnest, steadfast, whole-hearted, consistent service. Urged to study for the ministry, he decided that duty called him to a business life, and he has been a notable example of how that may be truly a vocation of God. Starting as a bookkeeper, he was for a year treasurer of the City Institution for Savings in Lowell; then for many years United States Collector of Internal Revenue; then treasurer and director of the Thorndike Company. During the Civil War he was for a time postmaster at Fortress Monroe. His counsel and services were sought by many, and were always given with unstinted generosity. In the church as Sunday school teacher, superintendent, deacon and on church and parish committees he rendered conspicuous service. For the building of the Eliot and Highland Churches he gave thousands of dollars, also the organ to the Highland Church as a memorial to his mother, and, with his brother, the organ to the Eliot Church; and the Y. W. C. A. of Lowell owe their present home to the large contributions of himself and his sister. For years he rendered most efficient service as a member of the temperance committee of the Massachusetts General Association, and on the nomination of the Association was elected a corporate member of the A. B. C. F. M. As president of the Lowell Y. M. C. A. and as a lay preacher he wrought a work that cannot be overestimated. For him "to live was Christ." His piety was never spasmodic, but at all times the theme of religion and the spirit of prayer were as natural as to breathe. He lived a beautiful, consistent, consecrated life; wrought, with conscientious fidelity, most nobly for God and man, and has left a hallowed and blessed memory in the hearts of a multitude who honored and loved him.

He leaves a widow, Mrs. Clara (Gates) Buttrick, a son, Ernest G., and a daughter, Helen; also a sister, Miss Martha M. Buttrick.

The funeral services were held at his late home Saturday afternoon, April 8, and were conducted by his former pastor, Rev. John M. Greene, D. D. The interment was at the Lowell Cemetery.

Faithful to vows in early manhood pledged,
His constant purpose, true to Christ to be;
He won, by holy service, from all hearts
The verdict just: "A man of God is he."

G. F. S.

Sunday shopping being much on the increase in London, Parliament now has before it a bill increasing the penalties for disobedience of the present law. Lord Avebury (Sir John Lubbock) and the Earls of Aberdeen and Spencer together with the Archbishop of Canterbury and the Bishop of Winchester pressed steadily for it in the House of Lords.

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Religious Notices

THE WOMAN'S BOARD OF MISSIONS will hold its semiannual meeting in Pilgrim Church, Nashua, N. H., Wednesday, May 3, beginning at 10 o'clock. Addresses by missionaries from various countries. Basket collation. E. HARRIET STANWOOD, Home Secretary.

THE seventy-third annual meeting of the Congregational Sunday School and Publishing Society will be held in the Committee Room, No. 308 Congregational House, Boston, Mass., on Monday, April 17, 1905, at 3 P. M., for the purpose of reporting the proceedings of the Society, presenting the accounts, and choosing officers. Also, "To see if the Society will amend articles 3, 4, 5, 6 and 7; and insert an article in regard to the duties of the Clerk;" and to transact such other business as may properly come before the meeting. All life members are entitled to vote; also, "the State Association, Conference, or Convention of Congregational Churches in any state may annually nominate five persons for election as annual members of the Society."

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. G. McPHERSON HUNT, Secretary.
W. HALL ROPES, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Open Positions. Office manager \$2,500. Clerical (bank) \$1,200. Stenographer \$1,000. Salesman \$1,500. Hundreds of other positions. Write for list and plan. Business Opportunity Co., 1 Union Sq., N. Y.

Wanted, in a private family (young couple preferred), two unfurnished rooms, with board, by an elderly woman. Suburbs of Boston. References exchanged. Address (Rev.) H. C. Meserve, Danbury, Ct.

Wanted. A good plumber with some knowledge of hot water heating. Reliable and trustworthy man wanted, total abstainer and non-tobacco user preferable. Address at once, O. H. Northrop, East Hampton, N. Y.

A Pastor of a church in Greater Boston desires a change. He is a married man of 30; a university and seminary graduate; gifted in the delivery of sermons; experienced in pastoral work. Address G. B., 13, care *The Congregationalist*, Boston, Mass.

College graduate, woman with experience in teaching, in philanthropic, church and Sunday school work and in business, wishes position. Has had experience in initiative work and is accustomed to public speaking. Address R, 14, care *The Congregationalist*, Boston, Mass.

Camping in Yellowstone Park and the Rocky Mountains. Wanted, a few gentlemen and ladies to complete a party for four weeks' trip in July and August. Inexpensive. For particulars address Rev. Robert C. Bryant, 517 N. Court Street, Rockford, Ill.

Specialists desiring to market their ability at the highest price should write us today. Positions paying \$1000-\$5000 and over now open for men experienced in special lines of executive, clerical and technical work. Hapgood, Suite 511, 309 Broadway, New York.

For Sale, village and farm property in a growing town, with good roads and schools and the best of markets and a live Congregational church, near New Haven, Ct. A little off the line of trolleys, but easily accessible. Address Rural, 15, care *The Congregationalist*, Boston.

Wanted, a young woman willing to work as general helper with the pastor of a city church, as stenographer, visitor, leader among the young people, is wanted at once. Write, stating preparation, experience and references, to Assistant, 13, care *The Congregationalist*, Boston, Mass.

To Rent in Brookline, from April to November, furnished Apartment, six very large, high rooms and bath. Cool in summer. Quiet street, close to several lines of cars; steam heat, continuous hot water; rent, \$35.00. Address G. F., 13, care *The Congregationalist*, Boston, Mass.

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If you wish to buy at a reduced price, sell for cash or exchange standard reference books and standard authors like the Century Dictionary, the Universal Encyclopedia, the New International Encyclopedia, the Britannica, Standard Dictionary, Stoddard's Lectures, Fiske's Histories, Bret Harte's Works, etc., write to Book-Exchange 10, *The Congregationalist*, Boston, Mass.

Standard reference books and standard authors bought, sold or exchanged for cash or easy payments. Any book of these classes obtained. Bargains offered, Stoddard's Lectures, Britannica, authorized edition, superbly bound; Century Dictionary, New International Encyclopedia, Standard Dictionary and Felt's Salem. Wanted, Universal Encyclopedia, half morocco. Spencer's Autobiography and sets of standard authors. Address Book-Exchange, 15, care *The Congregationalist*, Boston, Mass.

St. Louis Letter

DEPARTING WORKERS

For three years there has been a continuous procession of ministers from St. Louis. From thirteen of the nineteen churches pastors have been dismissed. The causes of change have been various. Presumably all who have marched away in the retreating procession have had a conscientious call to go elsewhere. Nevertheless the local work has been crippled and those who remain are anxiously awaiting a new day of added hope and vigor. In contrast to the prevailing short pastorate is the ministry of Rev. T. J. Nicolls, D. D., who has just rounded out forty years at the Second Presbyterian Church and has made for himself a place of high distinction in the religious life of the city.

We sadly miss from our association Dr. Michael Burnham, whose long pastorate of *Pilgrim Church* lately terminated. Earnest in purpose, his mind stored with gospel treasure and heart sympathetic with the common needs of humanity, he has been a much loved worker in St. Louis. After a few months' rest in Denver it is expected that Dr. and Mrs. Burnham will resume active service.

One of the strongest and best loved men in *Pilgrim Church* has gone to meet the Master he loved to serve. George H. Bradford, a direct descendant of Gov. William Bradford of Massachusetts, a graduate of Williams College, had been for years an official of *Pilgrim Church* and active in much of the city work. With gifts of money and service he contributed generously to St. Louis Congregationalism.

MOVEMENTS IN THE CHURCHES

Pilgrim Church has voted to follow the trend of population and move westward to a place nearer the center of its constituency. But outsiders have a strong and increasing sentiment against abandoning historic *Pilgrim*, the mother of much Congregationalism in the Southwest. When at the Congregational Club Dr. T. B. McLeod pleaded for a Congregational cathedral in every American city and for such a place of power in down-town St. Louis many expressed the desire that *Pilgrim* might be remodeled and fully equipped for a work adapted to modern needs.

Dr. McLeod is attracting people to *First Church* by the power of his pulpit utterance. The simplicity, sincerity and strength of his preaching have already strongly attached him to the people. As yet no pastor has been selected for this church. Dr. McLeod will conclude his temporary work in a few weeks.

Compton Hill, under the leadership of Rev. W. W. Newell, has instituted vespers in place of the regular evening service. Larger congregations and increased interest attest the wisdom of the change.

Webster Groves has called Rev. Carl S. Jones of Chelsea, Mich., and it is expected that he will enter upon the work in a few weeks.

Reber Place has secured for its pastor Rev. Earl Hewson, who has begun work with a united people and an exceptional opportunity for an aggressive church.

EVANGELISM

The evangelist stream has not yet flooded St. Louis. A few churches have held special services but without remarkable results. Ministers and people are looking, waiting, expectant. The Evangelical Alliance for several weeks past has held meetings for confession and prayer, but the great need is for strategic leaders, who shall harmonize the forces and go forth toward a great awakening.

A SUPERINTENDENTS' UNION

Through the efforts of Supt. J. P. O'Brien of the Sunday School Society, a St. Louis Congregational Sunday School Union has been organized, with Mr. P. A. Griswold as president. Its object is to promote fellowship and increase efficiency of the schools. It will meet several times a year at different churches. Supper will be followed by a paper and discussion upon some vital topic. It is expected that this union will be the means of bringing the churches into closer touch with one another's problems and work.

P. W. Y.

A small schoolboy wrote a composition on Whittier. These were the first sentences: John G. Whittier was a great poet. He never married. He always hated slavery.

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The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for April 16-22)

The Attraction and Offense of the Cross. Luke 23: 32-49; John 3: 14-21; 12: 20-36.

Christ's self-surrender. His death as related to his life. Has the offense of the cross ceased? What does Christ's death mean to us?

The conflict of self-surrender was fought out in Gethsemane. To his trial and crucifixion Jesus gave himself with no drawing back or fear. But we must not think that there was no conflict back of his serenity of soul. Think what a supreme necessity must have brought him, in the full tide of his work and his large view of the meaning of that work to accept death—and such a death—as an essential part of it. Being what he was, his death to every one who will accept it as a gift for his salvation makes a supreme revelation of the love of God.

If the cross is such a revelation of the love of God, what then is the offense of the cross? First of all in that it levels human pride. There is no room for earning our life when life is given. Differences of birth, wealth and learning sink out of sight where all have sinned and all receive new life through him who gave himself to death for all.

As we look at the consequences of the cross we see that no other ending would have fitted the life which Jesus chose. To have accepted a lower thought of his kingdom might have made a Jewish conquering state, it could not have made a world-wide gospel. To have gone on as a Jewish teacher until he died of old age would have left his teaching shut up within the walls of Judaism. In a true sense his earthly life had become a limitation to the spread of his power. It was necessary

that he should be lifted up. His death at once proved the ended usefulness of the Jewish Church and made the culmination of his own self-devotion. To the disciples his death was unthinkable, to us it is unthinkable that he should not so have died. The crucifixion gathered up the forces of his life and made them available for the needs of all ages and all peoples. The life of Jesus was the expression of Godhood in terms of humanity, the death of Jesus opened the way for the coming of the Holy Spirit.

The offense of the cross today is in its assertion of man's need of life from above. Men are no more ready to lay down pride at the foot of the cross than they ever were. Its offense is in the demand of Christ's death on men to lead unworldly lives. The cross is an offense because it calls attention to individual transgression where the ruling philosophy is warped to relieve men's consciences by defining sin in terms of imperfection, not transgression. It is a call to service, where the tendency of life is to self-indulgence. The cross lends itself to no compromises, it does not allow life to be divided into parts, some of which are religious and some irreligious, some charitable and some hard-hearted. It is an offense because it stands for the brotherhood of man as defined and conditioned by the fatherhood of God.

In our own lives we must face and settle our personal relation to the Christ who died—the Christ who lives again to be our life. What is he more to us because he died? How is the evil of sin made visible to us against the light of the cross? What does it teach us of God's love? To what self-givings does it call? How does it ennoble our ideal of word and act, of love and service? How does it draw us into closer fellowship with the risen Christ in work and witness for his kingdom?

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 7

The meeting was led by Mrs. S. K. Bourne, formerly of New York branch. Mrs. Joseph Cook spoke of the three groups of sisters who are missionaries in China, the Wykoffs, the Bements and the Woodhulls, and gave interesting facts gathered from her correspondence with the Foochow workers. Miss Hannah Woodhull looks after the woman's school, where they memorize Scripture in the Romanized colloquial with remarkable results. The Bible is prominent in all the teaching, even in the village schools. The two doctors, Dr. Woodhull and Dr. Stryker, have their hands more than full, and the thousands of patients they treat have the gospel message while physical ills are alleviated. Miss Jean Brown's kindergarten, with its training class, has a fine start in a desirable branch of mission work.

The school building at Diong-loh, a memorial to Miss Abbie B. Child, has now been opened, and Miss Osborne writes of the pupils gathered there, "hiding characters away in their stomachs," as they say. Twenty-four boarders would be supposed to fill the house, but thirty have been admitted and there are day pupils besides. Missionaries in North China were remembered with those in Foochow.

Mrs. Luckey of Portland, Ore., brought salutations from the faithful workers there.

Attention was called to the semiannual meeting of the Woman's Board, which is to be held in Pilgrim Church, Nashua, N. H., May 3.

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Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 FULTON Avenue; in Brooklyn at T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Mr. Dawson at Broadway Tabernacle

Several hundreds were turned away on Sunday morning, April 2, when Mr. Dawson began his nine days' mission with a powerful sermon. He was full of vigor and showed no signs of the exhausting campaign he is leading. In the evening the house was full, and Dr. Jefferson referred to the sermon as one of the greatest he had ever heard. On Monday afternoon over a thousand were present, nearly four hundred consisting of ministers in and around the city. Several had come two or three hours' journey by rail to hear Mr. Dawson discuss The Evangelization of the Minister, adding a personal experience. Dr. Pentecost and other leaders asked questions during the conference. Dr. Hillis closed with a ten-minute impassioned address, being his third for that day. The surprise of the meetings has been the unexpectedly large afternoon attendance, and the great numbers of strangers both afternoons and evenings. After-meetings have been held in Taylor Chapel, and quite a number of cards were signed. Audiences have been largely of people who come from homes of comfort and education, most of them, perhaps, church attendants. As in Mr. Dawson's other missions, these will take back to their own districts a new fire of devotion. At the closing meeting last Monday night, besides the sermon, farewell addresses were made by Drs. Hillis, Cadman and Jefferson.

The Tabernacle Energies

Now that the new building is finally dedicated and larger facilities afforded, the visitor is impressed with the concentrated, serious energy in all directions. That "the King's business requires haste" is felt and everybody seems enthusiastically busy, yet without confusion. The last Sunday of the dedication month was a great day for missions and was followed on the last day of March by Bishop Potter and others speaking to a crowded house upon Civic Righteousness.

Looking back over the series of thirty dedicatory services one realizes that the Tabernacle has multiplied its influence more than any one at present can realize, not only as a center of intellectual and spiritual strength, but as a force to be reckoned with in the higher life of the city.

Dr. Hillis at the Navy Yard

The Y. M. C. A.'s have also acted as central agencies for conducting men's meetings in

great factories, mills, etc., with the aid of a few ministers. Dr. Hillis declared at the Tabernacle that the ministers as a whole, including himself, have lost great opportunities, and are still losing them, in work among men at such places. He was speaker at the first of a series of outdoor meetings to last twelve days, this one being at the main entrance of the Navy Yard. About six hundred men ate their lunches, and then, pipe in mouth, gathered about a wagon in which a small organ was placed and played. Hymn sheets were distributed, and an extraordinary number of the men sang gospel hymns with a vim. It was Dr. Hillis's first outdoor talk for fifteen years. He spoke ten minutes on the Heroism of Christ in Common Life. Groups gathered eagerly about the wagon at the close, to know if the meetings were to be continued. Speakers have been secured whose words will attract and convince, among them being Drs. Cadman and L. L. Taylor of our own body. Dr. Hillis spoke again last Friday, and says that few realize how ready these working men are to be led into the church that will mean reality and destroy their misunderstandings. The meetings are to be held in many such centers daily for some time.

Religious Conference at Lewis Avenue

At Dr. Kent's church, the second of the local meetings for 1905 of the State Conference of Religion was held last Sunday week. Rabbi M. H. Harris of Harlem spoke on Paganism and Puritanism, Dr. J. M. Whiton on Christian Morality and Rabbi Alexander Lyons on the Greatest Present Need. The conference is a growing influence in revealing the fundamental unity of the essential religions, ethics and morals, in which men of all creeds can agree; and its membership is increasing. The addresses are published quarterly in pamphlet form.

New York Congregational Club

The April meeting last Monday was very successful, due in part to the subject, Revolutionary Russia. Mr. Robert E. Ely, secretary of the Society of the Friends of Russian Freedom spoke on American Interest in Russia which he has been able to observe frequently through his official connection with many reform organizations. Mr. Abraham Cahan, editor of the Hebrew *Forwards*, and author of *The White Terror* and the *Red*, spoke from large experience and Prof. F. R. Giddings of Columbia closed with an address on The Ethics of Revolution.

Mr. Allis Installed at Mt. Vernon

A strong representative council gathered April 6 to install Rev. William B. Allis as successor to Rev. Owen R. Lovejoy in this progressive church. Mr. Allis in a full paper revealed an unusual experience, fitting him for the special work in which he is expert. He referred to the deep impressions made at Williams College and at Andover House, Boston, and his indebtedness especially to Graham Taylor and President Tucker. Mr. Allis has held pastorates of five years at North Conway, N. H., three years as assistant at Plymouth Church, Brooklyn, and the last three years or so at Schenectady, leaving there because of the health of his family. His address being clear and comprehensive no questions were asked, and the church was congratulated in securing a man so evidently able to develop the work for which it has a notable reputation. Dr. Harvard H. Russell, founder of the Anti-Saloon League, has been elected a deacon in the Mt. Vernon Church, and is rejoicing in the almost certain passage at Albany of the Local Option Bills.

SYDNEY.

Dr. Hillis said a true, terse thing the other day—"We have had too many sermons with subjects rather than with objects." The topical sermon has altogether too much supremacy in the American pulpit.

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Among the Seminaries

THE SOUTHWORTH LECTURES AT ANDOVER

Prof. J. B. Clark, LL. D., of Columbia University has just finished a course on The Latest Industrial Revolution, special topics being: Competition, Corporations, Anti-Trust Measures, Organized Labor and Monopoly, The Interests of Agriculture, and Governmental Monopolies. He said:

The growth of monster corporations, the repression of much competition, the beginnings of what threatens to become a *résumé* of monopoly—such are the features of the latest industrial revolution. Competition is a rivalry in production, an eager effort of different servants of the public to excel. The motive was egoistic but the action altruistic, and it resulted in progress, growing wealth and a rude approach to justice in apportioning it among different claimants.

Monopoly means the reversal of this, for it checks progress, reduces prosperity and causes a dishonest division of the social income. It is to be met, not by prohibitory statutes, but by legislation that will redeem the great corporation rather than injure it. The saving fact in the situation is a survival of the power of competition in a new form. It is what is termed 'potential competition,' not the actual rivalry of the mill now in the field and seeking business, but the possible rivalry of one to come into the field if the trust puts too high prices on its goods. Only up to a certain point can the monopoly safely raise its prices; going farther would afford a lure to new competitors, and the problem is to enable them to come freely and safely. We can do this by wise laws duly enforced; and though this were difficult to the point of impossibility, we should have to find or make a way to accomplish it.

billities of the New China, the call for help that wells up from her millions of hearts, the New China that shall always be Chinese, always Oriental, but transformed by the power of a truly Christian civilization.

W. F. R.

Biographical

REV. GEORGE E. FISHER

One of the oldest graduates of Amherst College and a man of rare kindness of spirit, Rev. George E. Fisher, died in Amherst, April 4, aged eighty-two years. The son of a Congregational minister, after graduation from college in 1846 he studied at Andover, graduating in 1849. He held pastorates in North Amherst, East Amherst, South Hadley Falls, Ashburnham, Leverett and Greenville, N. H. He was three times a representative in the state legislature and was a valued member of the Masonic fraternity. A widow, but no children, survives him.

THOMAS B. LILLARD

Thomas B. Lillard, pastor of the First Congregational Church, Savannah, Ga., died at Maryville, Tenn., Thursday, March 30, of consumption. He had been in failing health since last fall, when his church gave him a leave of absence from which he never returned. He was one of the best equipped young clergymen of his race in the South, having graduated at Maryville College in Tennessee and Hartford Theological Seminary; he also studied for a term in Berlin, where it is supposed he contracted the malady that took him away. Being yet under thirty, he was a young man of unusual prom-

Memorial to Dr. Schauffler

At a largely attended Bohemian service, at Bethlehem Church, Cleveland, O., Mr. Prucha gave a sketch of Dr. Schauffler's life and work. Mr. Reisinger spoke of him as a Minister. Mr. Musil as a Friend, and others, of his influence in saving souls. At the English memorial service, minutes were read from the Bible Readers' School and its alumni; from Bethlehem Church; the young men of Bethlehem Sunday school; the Bohemian Board; and the Ministers' Meetings. A clear and beautiful study of Dr. Schauffler's life and character came in a letter from Dr. Clark, his colleague in the Austrian Mission; Mr. O. M. Stafford, a business man, bore striking testimony to his power in the community; and Rev. C. W. Carroll sketched his relation to the Home Missionary Society.

It has been voted to change the name of the Bethlehem Bible and Missionary Training School to The Schauffler Missionary Training School; to put it under the care of the Congregational Education Society through a local board of trustees, and to raise an endowment of \$50,000.

J. G. F.

The American Tract Society gets \$100,000 from the estate of Ralph Voorhees of New Jersey.

RANGE

The Enoch Pond Lectures on Applied Christianity to be delivered have been postponed to April 24-28.

M. A. H.

HARTFORD

The quadricentennial celebration of the birth of John Knox, which has been planned for Commencement, June 5, 6, will be worthy of the man and the time. The program includes addresses by Prof. C. M. Andrews of Bryn Mawr on The Times of John Knox, by Professor Geer of the seminary on His Life, by Professor Denney of Glasgow on His Religious and Theological Work, by Professor Hart of Harvard on His Political and Educational Work and by Professor Simpson of Hartford on His Contribution to America.

The Connecticut alumni met at the seminary recently and discussed Revivals. A paper by Rev. H. C. Ide on Characteristics of Previous Revivals prepared the way for a practical address by Rev. H. H. Kelsey on What Should be the Characteristics of Present Revivals. The alumni listened with great satisfaction to an address by President Mackenzie on The Doctrine of Scripture, and to a fellow-alumnus, Dr. A. W. Clark, on The Country of John Huss.

A Japanese graduate of last year, K. Hirayama, is doing splendid Y. M. C. A. service with the Japanese army in Manchuria. Mr. Hirayama is a son of a Presbyterian minister at Moji and attended the Doshisha and Carleton College before coming to Hartford, and studied Y. M. C. A. methods in Washington.

T. C. R.

DR. JUDSON SMITH AT OBERLIN

Oberlin counts itself fortunate in having a course of lectures on the work of the American Board given by one formerly the honored professor of church history in Oberlin, now secretary of the Board.

The lectures were delivered this year in Council Hall. The general theme, China, is of intense interest to Oberlin College and Seminary, which contributed so largely to China's roll of martyrs in 1900.

Dr. Smith portrayed with terse vividness the tragic events of the Boxer movement and the apparent annihilation of our missions in North China, the resurrection of the work in the four years that have followed; and with prophetic vision, the possi-

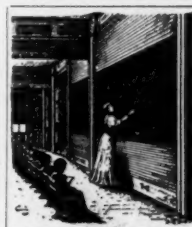


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